# VICHARA SAGARA

## A Treatise in Advaita Philosophy

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**VOLUME 02**

## Chapter 1

## General Establishment of the Fourfold Connecting factors

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# CHAPTER 1 & 2

## *Anubandha Chatushtaya*

*Topic 14 to 33*

**Avartha 14 – 31 : Fourfold qualities**

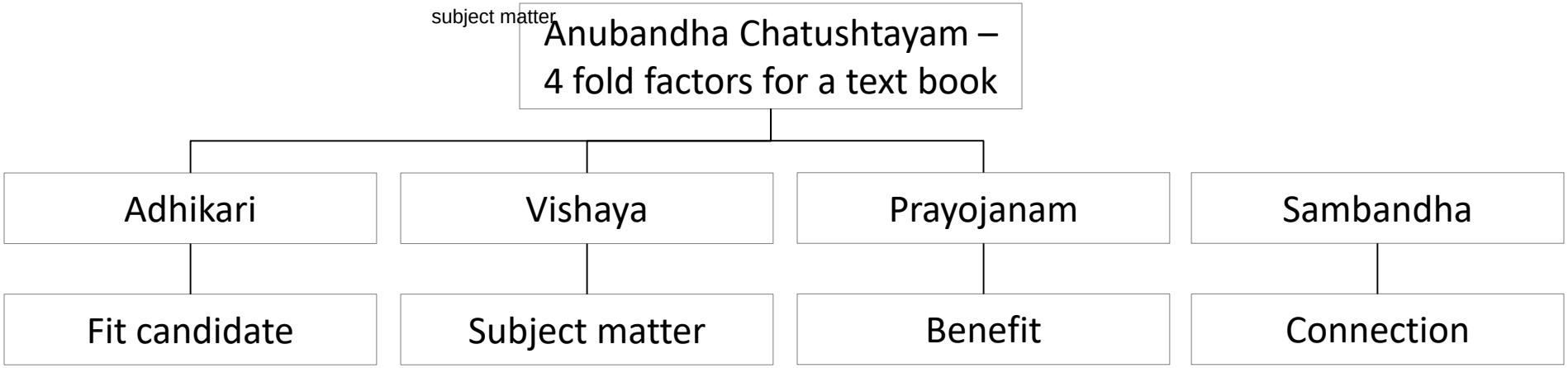
**Topic 14 :** अनुबन्धचतुष्टयम्-

**Topic 14 – 17 :** साधनचतुष्टयनिरूपणम्-

**Topic 14 : Fourfold connecting factors**

14 (१४) अनुबन्धचतुष्टयम्-अधिकारिविषयप्रयोजनसंबन्धानामनुबन्ध इति नाम।

Anubandha chatushtaya / Fourfold qualities - four essential considerations that guide the study and understanding of a text or subject matter




**I) Adhikari :** Adhikari (• Ł • Ł • Ł • ):
This refers to the qualifications of the individual who is studying the text. It addresses whether the person is intellectually and emotionally prepared, possesses the necessary background knowledge, and has the right disposition to grasp the subject matter.

- Fit candidate for Vedantic study.

**II) Vishaya :** This signifies the subject matter or the topic of the text. It's the specific area of knowledge or discipline that is being explored

- Subject matter.

**III) Prayojanam :** This denotes the purpose or the benefit that the individual is expected to derive from studying the text. It clarifies the ultimate goal or outcome of engaging with the subject matter

- Benefit of Vedantic study.

**IV) Sambandha :** This element highlights the relationship or connection between the subject matter (Vishaya) and the qualified individual (Adhikari). It explores how the individual relates to the subject and how the knowledge gained will be relevant to their life and understanding

- Connection between knowledge and benefit.
- Why it is called Anu Bandha?
- Anu = Linking.
- Bandha = Instantaneous connector – Badhnati.
- Connects Purusha, human being with Shastra – knowledge.
- Sambandakara, Broker, connecter between Purchaser and seller.
- Anubandha is student – Guru connector.

"सर्वस्यैव हि शास्त्रस्य कर्मणो वापि कस्यचित्।
यावत्प्रयोजनं नोक्तं तावत् तत्केन गृह्यते॥"

- Sarvasyaihi Shastrasya Karmano Vapi Kasyachitu.
- Any Shastra, Ritual, Scripture, only when it appeals to a person, he will listen with total dedication.

**Example :**

- Your daughter will get married if you do this ritual.
- Your loans will be solved if you chant this.

- If Prayojanam mentioned, it becomes relevant.
- If Prayojanam not mentioned, listening will be passive, without motivation.
- 4 Anubandha factors mentioned to get time allotted for scriptural study.
- Anubandha = Motivating factors.
- Without motivation, no one will continue.
- Nirupyate, introduced.

**Avarta 15 – 31 : Nature of an aspirant**

**Topic 15 – 32 :**

- Adhikari Nirupanam, Lakshanam, Discussion, definition.

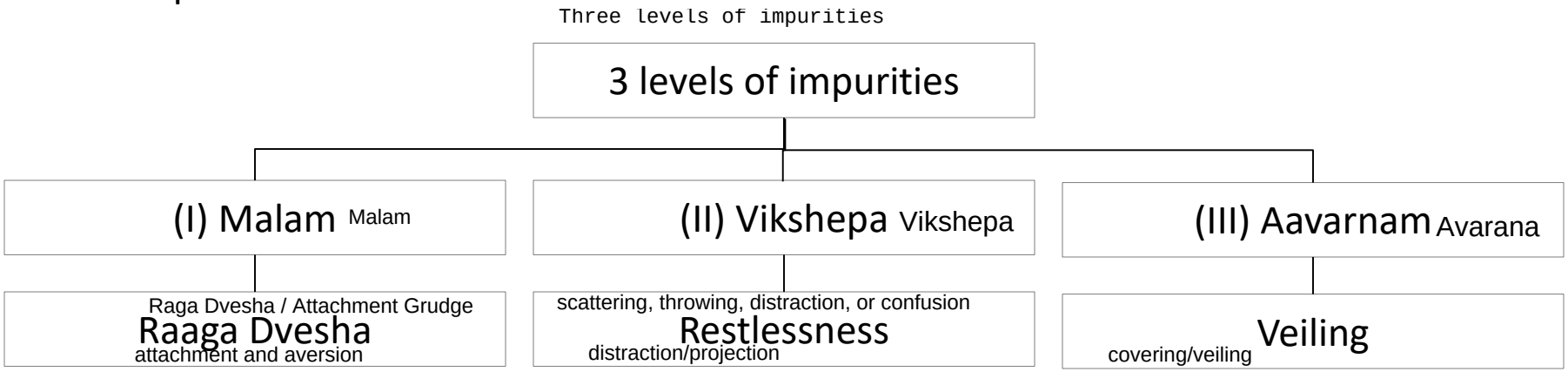
**Topic 15 : Definition of a Seeker**

15 (१५) अधिकारिलक्षणम्-

Adhikari Lakshanam - Definition of Seeker or sadhaka

निसर्गत एव सर्वेषामन्त:करणेर्मलविक्षेपावरणात्मकदोषत्रयमास्ते।

- Right from birth, Dosha Trayam Aste, plus we have impurities Gathered during life.
- Impurities are obstacles to Moksha.




**I) Malam :** Malam - Raga, Dvesha

- Specific Papam when Raaga Dveshas are too many.
- Saturated likes and dislikes.
- Papam expresses as Raaga – Dvesha, extrovertedness.

**Gita :** Gita 5.9

| | |
|---|---|
| प्रलपन्विसृजन्गृह्णन्<br>उन्मिषन्निमिषन्नपि ।<br>इन्द्रियाणीन्द्रियार्थेषु<br>वर्तन्त इति धारयन् ॥ ५-९ ॥ | pralapan visṛjan gṛhṇan<br>unmiṣan nimiṣannapi \|<br>indriyāṇīndriyārthēṣu<br>vartanta iti dhārayan \|\|5-9\|\| |

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

**II) Vikshepa :** Vikshepa - Restless mind

- Restlessness of mind.
- Preoccupation of mind with 5 Anatmas. [Profession, mind, body, possessions, family - https://vedantastudents.com/wp-content/uploads/2023/08/Keno-Upanishad-Bashyam-Volume-01.pdf - Pg. 26 ]

**III) Aavarnam :** Avarana - Veiling, Atma Ajnana

- Self ignorance, concealment, veiling, covers nature of self being Adhishtanam of Universe.
- Covers fact – I am Brahman.
- What covers that ignorance?
- Avarnam, Atma Agyanam.
- **Moola Avidya :** Moola Avidya

  Naishkarmya Siddhi – Chapter 3 – Introduction – long paragraph.
- 3 obstacles to Moksha have to be removed, Dosha Trayam Aste between me and Moksha

निष्कामकर्मानुष्ठानेनान्त:करणस्थमलरूपदोषनिवृत्ति:।
उपासनया विक्षेपस्य यस्य निष्कामकर्मोपासनाभ्यां
मलविक्षेपयोर्निवृत्तावपि स्वस्वरूपावारकाज्ञानं न
निवृत्तं, यश्च पुष्कलसाधनचतुष्टयसंपन्न: सोऽधिकारी।

Three Methods to remove three obstacles - 1. Karma yoga / Selfless work to remove malam / Raga Dvesha / Attachment and Aversion 2. Upasana yoga for subsding restless mind 3. Jnana yoga for displacing Ajnana or Avarana

## 3 Methods

### Karma Yoga

Karma yoga or niskama karma eliminates Malam i.e. Raga Dvesha / Attraction and Aversion

- Mala Nivritti
- Grihasta
- Nishkama Karma Anushtanam
- Practice of Pancha Maha Yagyas.
- Raaga Dvesha in Antahkaranam goes away.
- Frequency / Intensity / Response Reduction
- Chodana, Chodya, Chodak increases (Calmness, Cheerfulness,)

### Upasana Yoga

Upasana - Meditation of Saguna Rupa of GOD

- Vikshepa Nivritti
- Vanaprastha
- Saguna Eka / Vishwa Rupa Dhyanam.
- Restlessness, preoccupation of mind subsides.

### Jnana Yoga

Jnana yoga - eliminates Ajnana i.e. ignorance of SELF

- Avarna Nivritti

- If only Karma Yoga and Upasana Yoga practiced, what is the condition of the mind if not practiced Jnana Yoga?
- That person is called Vedanta Adhikari, not endered Jnana Yoga.
- Likes and dislikes down, minimum, not disappeared.
- Restlessness with respect to Pancha Anatmas, profession, possession, family, body, mind subsided.
- Physical Cheshtas down.
- Pushkala Sadhana Chatustaya Sampatti, Sadhana Chatustaya Sampatti in Abundance.
- Has Viveka, Vairagyam, Sadhana Chatustaya Sampatti, Mumukshutvam, self ignorance not gone.
- Previously turbulently ignorant, now quietly ignorant.
- Sva Svaroopa Avaraka Agyanam.
- Ignorance conceals my own nature.
- I am not Jiva, I am Brahman, Na Nivrutam.
- Upasana on Deity can't remove self ignorance, can get blessing of deity, no deity can bless with Jnanam.
- Deity can bless you with peace of mind.
- Jnanam only by Sravanam / Mananam / Nididhyasanam, struggle for decades required.
- Pushkala Sadhana Chatustaya Sampatti Adhikari bavati.

# Topic 16 : Fourfold qualification

Sadhana Chatushtayam - Four fold qualifications

(१६) साधनचतुष्टयम्-(१) नित्यानित्यवस्तुविवेक:,
(२) इहामुत्रफलभोगविराग: ३) शमदमादिषट्कसंपत्,
(४) मुमुक्षुत्वं चति।

- Body should be fit to attend class.

Sadhana Chatushtayam
Sadhana Chatushtayam
Four fold mental qualifications connected with inner personality
4 fold mental qualifications connected with inner personality
Nitya Anitya Vastu Viveka
Nitya Anitya Vastu Viveka
Discernment between eternal and non-eternal
- Discrimination between eternal and noneternal.
Iha amutra phala bhoga viragah
Iha Amutra Phala Bhoga Viragaha
Detachment from sense pleasures of this world and Heaven
- Detachment from sense pleasures.
- Karma Phalam in this world and Heaven.
Shamadi Shatka sampatti
Shama adhi Shatka Sampatti
Six fold inner wealth - sama, dama, uparati, titiksha, samadhanam and shraddha
- 6 fold inner wealth.
- Kshama
- Dama etc.
Mumukshutvam
Mumukshutvam
Intense desire for liberation the only priority
- Intense desire for liberation.
- Only priority in life.

**Topic 17 :** नित्यानित्यवस्तुविवेकः Nitya Anitya Vastu Viveka - Discernment between eternal and non-eternal

(१७) नित्यानित्यवस्तुविवेकः- चिन्मात्र अत्मा नित्यः (सत्यः), नाशाप्रतियोगी, क्रियाशून्यः। तद्विलक्षणोऽनात्मा तु दृश्यः प्रपञ्चो नाशप्रतियोगी, अनित्यः (असत्यः), क्रियासहितश्चेति विवेचनमेव विवेकः।

**Eternal :**

- Chinmatra Atma, I, myself, nature of pure consciousness.
- Remember 5 features.
- Therefore Satyaha, only reality.
- Real emotionally.
- Nasha Aprati Yogi.
- Pratiyogi is Tarkashastra technical world.
- Nonexistence = Abava of things.
- Non existence itself not an entity.

Something which is not there i.e. does not exist / present is termed as Pratiyogi a technical term of Tarka shastra

**Example :**

- Water is not there in vessel.
- Money is not there in pocket.
- Something called Pratiyogi if it is not there.

- Yasya Abhaava Ucyate, Saha Abhaava : Pratiyogi. The statement "ghaṭaḥ ghaṭa-abhāvasya pratiyogi" means "the pot is the pratiyogi of the pot-absence
- Mama Haste Dhanam Naasthi, Dhanam Abhaave Pratiyogi.
- Patre Jalam Nasti Jalam : Abava Pratiyogi
- Shiraha Buddhi Nasti

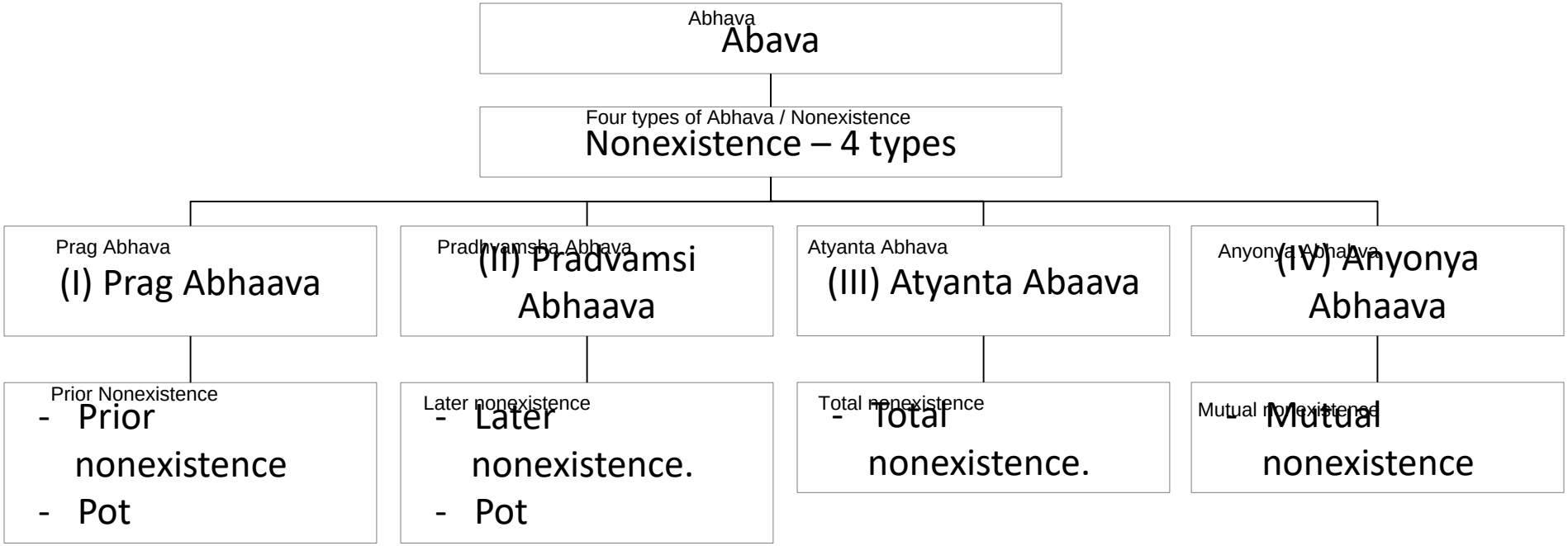
↑

Abaava Prati Yogi

**Lesson No. 1 :**

- Object of nonexistence = Abava Pratiyogi. Object of nonexistence is Abhava Pratiyogi

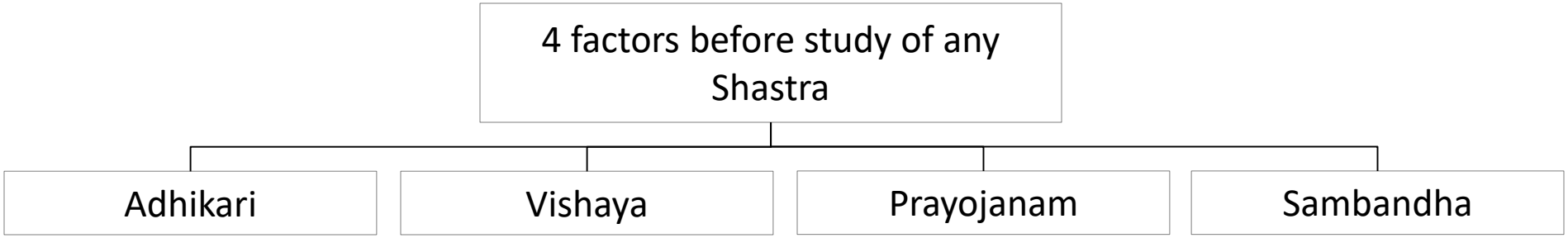
**Lesson No. 2 :**



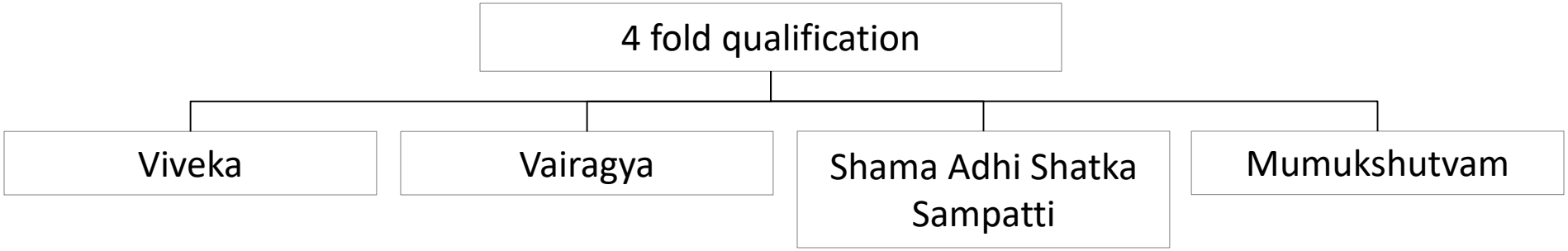

- Apratiyogi = Opposite of Pratiyogi. Apratiyogi means opposite of Pratiyogi

**Revision – 16 :**

**1st Topic : Anubandha Chatushtayam**




**2nd Topic : Sadhana Chatushtaya Sampanna**




**3rd Topic : Discussing now**

**Viveka :**

- Discriminative knowledge.

**Atma – Anatma Viveka :**

- Atma Endowed with following features.

I) Atma not available for our Pramanam's.

Jnana - Knowledge

Jnanam

Avhavasa Jnanam

Aabhaavasa Jnanam

- Clear knowledge.
- Enlightened student

## 1st feature :

Chinmatra - [ 7th state i.e. Jagat -> Panchabhuta vilasa -> Maya Vilasa -> Chid Vilasa -> Chid Vivarta -> Chinmaya -> Chinmatra ]

- Chinmatra – pure consciousness, Nitya – eternal, Satya – Real, Naashaatiipratiyogi.
- **Real means independently existing on its own, Svatantram.**

Nasha Apratiyogi - Never perishable

- **Naasha Apratiyogi Discussed here as Atma, never perishable.**
- Pratiyogi = Nitya Abava, non existent.

Pratiyogi - nitya abhava or non existent

Pratiyogi - nitya abhava or non existent

Abava – Nonexistence - Pratiyogi

- Prior
- Before it is born
- Prag Abaava

Prag Abhava

- Posterior
- Later
- After death
- Dhvamsa Abava
- Nasha
- Everything perishable.

Dhvamsha Abhava

- Atyantika
- Total nonexistence
- Doesn’t exist in 3 periods of time.
- Rabbits horn

Atyantika Abhava

- Mutual non existence.
- Difference between 2 entities
- Table and chair
- Tableness not in Chair.

Anyonya Abhava

- Anyonya Abava Pratiyogi

- Everything perishable has posterior nonexistence, Dvamsa Abava Pratiyogi.
- We are all mortal, Dhavamsa Abaava Pratiyogi.
- Dvamsa Abava = Nasha. Dhvamsha Abhava - Nasha
- Everything in creation called Naasha Pratiyogi, including every state of consciousness.
- Atma = Immortal = Naasha Apratiyogi – Imperishable. Nasha Apratiyogi - Imperishable

**II) Kriya Shoonya :**

- Atma is without Kriya or Karma, Akarta.
- Tad Vilakshanam is Anatma.
- Drishya Prapanaha, entire visible, perceptible universe = Anatma, Nasha Pratiyogi, impermanent, Asatyam. Anatma is Nash Pratiyogi
- Asatyam = Mithya = dependently existent. Mithya means dependent existence

**Gita : Chapter 2** Gita 2.16

| | |
|---|---|
| नासतो विद्यते भावः<br>नाभावो विद्यते सतः ।<br>उभयोरपि दृष्टोऽन्तः<br>त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥ | **nāsatō vidyatē bhāvah**<br>**nābhāvō vidyatē sataḥ \|**<br>**ubhayōrapi dṛṣṭō'ntah**<br>**tvanayōstattvadarśibhiḥ \|\| 2-16 \|\|** |

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

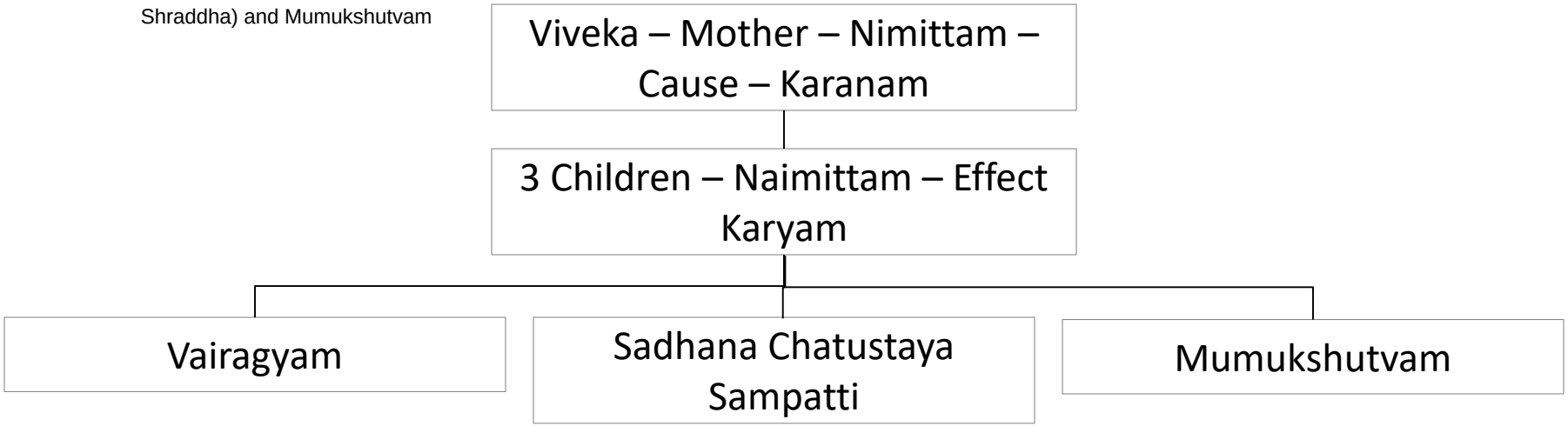
- Anata always encountered with action.

| Atma | Anatma |
|---|---|
| - Naasha Apratiyogi, imperishable<br>Nasha Apratiyogi - Imperishable,<br>- Kriya Shoonya Kriya shunya / bereft of action<br>- Nitya Nitya / Permanent<br>- Satyam Satyam / Truth absolute / Exists in all times | - Perishable – Dvamsa Abava Pratiyogi<br>- Anityam Dhvamsha Abhava pratiyogi - Perishable<br>- Mithya<br>- Kriya Sahitam |

**Ayam Hetuhu :**

- This Viveka is foundation for 3 floors of other qualifications – Vairagyam, Shamadhi Shatka Sampatti and Mumukshutvam.

Viveka / Discernment is the foundation of Vairagya / Dispassion / detachment, Shamadi shatka sampatti (Shama, Dama, Uparati, Titiksha, Samadhana, Shraddha) and Mumukshutvam


Viveka – Mother – Nimittam – Cause – Karanam
3 Children – Naimittam – Effect Karyam
Vairagyam
Sadhana Chatustaya Sampatti
Mumukshutvam

- **We live in the world and suffer emotionally because of laws of creation.**

Fear of mortality

- Directly experienced
- Close ones pass away
- Temporary Nitya – Anitya Vastu Viveka for 13 days by Parikshya Lokan.

- Imagined
- Chapter 1 - Arjuna

- When we go through suffering, Vairagya comes, Janma – Mrityu, Jara, Vyadhi.
- Old age, ideal situation for Vairagyam.
- Death is over in one minute.
- Experience Naasha of our faculties and relatives.
- **3 qualifications beginning from Vairagyam have birth, emergence only based on Etat Stitihi, existence of Viveka.**
- Nimitta Abava, in absence of Viveka, Karanam, Naimitta.
- 3 Karyams will not be there without Karanam – Viveka.
- Adau, in the beginning Viveka has to be Aquired.

**Example : Monkey Story**

- Stealing groundnut spread in ground for drying.
- Owner wants to punish the monkey.

- Kept nuts in a narrow mouthed bottle.
- Monkeys fist became bigger.

| Master | We | Nuts |
|---|---|---|
| - Bhagawan | - Monkeys | - Relationship with persons, objects. |

- Tan Man dhan Sab Kuch Tera.
- Handover to Bhagavan, all we are holding.
- Master gives left and right.
- Monkey cannot escape from thrashing.
- Only one way.

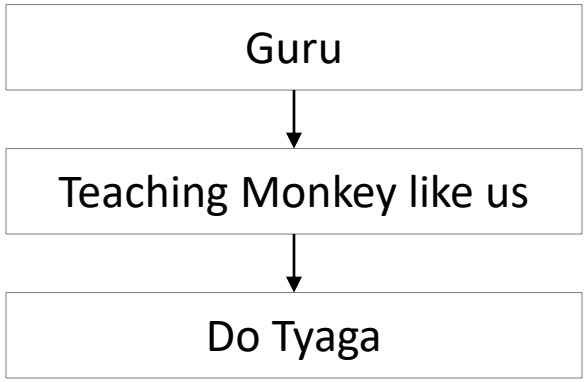
**Kaivalya Upanishad :** Na Karmana na prajaya dhanena tyagenaike amritatvamanashuh

Not by work, nor by progeny, nor by wealth, but by renunciation alone immortality is attained - Kaivalya Upanishad 3

न कर्मणा न प्रजया धनेन त्यागैनैके अमृतत्वमानशुः।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajayā dhanena tyāgenaike amṛtatvamānaśuḥ |
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti || 3||

Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained. Higher than heaven, seated in the cave of the intellect. It shines, which the seekers attain. [Verse 3]




- One Viveka comes, we drop all associations and go to Atma.
- Every emotional problem is thrashing from Bhagavan.
- Worry, fear, anxiety, depression, anger, emotional disturbances are due to attachment to one of Pancha Anatmas.

## Topic 18 : Vairagyam वैराग्यम्

Vairagya - Dispassion definition - Dosha drishtya abrahma lokat vipari vartamaneshu ..

(१८) वैराग्यम्-दोषदृष्ट्या आब्रह्मलोकाद्विपरिवर्तमानेषु
भोगेष्वनादररूपोपेक्षैव वैराग्यमित्युच्यते ब्रह्मपारगैः।

**Definition of Vairagyam :**

- Dosha Drishtya Abrahma
- Lokat – Vipari Varta Maneshu.
- **Upeksha Eva Vairagyam**
- **Indifference is Vairagyam, detachment.**
- Absence of Raaga – Dvesha.
- Pendulam goes from Raaga to Dvesha, both should not be there.
- **Neutral Attitude called Ishvara Srishti, see universe as universe.**
- Upeksha eva Anaadaraha.
- Overestimation of the value of the universe.
- Aadhara = Shobhana Adhyasa.
- Romantic feeling, objects will give me joy.
- In the presence of object, life will be wonderful.

- Fantasises and imagines, ideal person, situation, conditions which will come in future.
- Live happily forever, misleading problem.
- Romantic thinking, Shobhana Adhyasa, called Aadhara, respect = Overestimation of Value of Universe.
- That object, person will make me permanently happy.
- Every falling in love story, going round and round a tree, Moham, 3 months later fight.
- Anaadharaha – Absence of Raaga Dvesha, Bhogheshu.
- W.r.t. all sense pleasures belonging to Abrahma Loka – beginning from Brahma Loka, Svarga Loka – 14 Lokas, all Myth.

**Ishavasya Upanishad :** The unenlightened persons are actually committing suicide
Isha V 3 - Asurya nama te loka andhena tamasavritah tamste pretyabhiacchanti ye ke chatmahano janah

असुर्या नाम ते लोका अन्धेन तमसाऽवृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

***Asurya nama te lokah andhena tamasa'vrtah,***

***Tagmste pretyabhi-gacchanti ye ke catma-hano janah [3]***

Sunless are those worlds, and enveloped in blindening gloom to which all those people, who are slayers of their own Souls go, departing from here. [Verse 3]

**Vipari Vartmane Shu :**

- Constantly changing w.r.t. all of them.
- Raaga Dvesha Abava = Vairagyam.
- Maturity, growing out of sense pleasures.

| Sublimation | Suppression |
|---|---|
| - Growing out<br>- Remaining with objects, unattached.<br>- Understanding limitations, say no to object, which is available.<br>- Dosha Drishti indicates Viveka.<br>- Viveka Janya Vairagya.<br>- Gives Joy | - Forcibly avoiding objects.<br>- Will cause problems, sorrow one day.<br>- Viveka Rahita Vairagyam.<br>- Gives tention |

- Definition given by “Brahma Paaragai”, wise person, on who has reached other shore of Samsara, reached Brahman, discovered Brahman.

**Topic No. 19 :** शमादिषट्कं

(१९) शमादिषट्कं नाम- शमदमश्रद्धासमाधानोपरतितिक्षा:।

**3rd Qualification :**

- Shatkam = Group of 6 subsidiary qualifications.

**I) Kshama – Adhi…** Shamadi shatka sampatti - Shama, Dama, Uparati, Titiksha, Samadhana & Shraddha

| Order in Vichara Sagara | Order in Tattwa Bodha |
|---|---|
| 1. Kshama | 1. Kshama |
| 2. Dama | 2. Dama |
| 3. Sraddha | 3. Uparama |
| 4. Samadhanam | 4. Titiksha |
| 5. Uparati | 5. Sraddha |
| 6. Titiksha | 6. Samadhanam |

शमो नाम- प्राचीनविषयवासनात्यागपूर्वकं विषयेभ्यो मनस: प्रतिनिवर्तनम्।

- Kshama is faculty of mind, Mano Nirgraha, Mental restrain.

**Definition :** Shama - Mental restrain / Manah nigraha

- Because of Vairagyam, intellectual conclusion, sense pleasures are not going to give us permanent Joy, not worthy.

- If we have understood that, then I have conviction not to have value for sense pleasures.
- This Viveka Sahita mental faculty is called Kshama.

Sama - mind controlled by discernment

Intellect - Endowed with Discernment faculty

| Mind | Intellect |
|---|---|
| - Because of Vasana, mind wants to enjoy sense pleasures.<br>- Votes for sense pleasures.<br>- Violates new year resolution.<br>- Breaking done when Vasanas persuade mind. | - Has Viveka and Vairagyam.<br>- Resolution made by Knowledge.<br>- Knows Nityam, Anityam.<br>- 3 Doshas known for sense pleasures.<br>- Dukha Mishritatvam, Bandha Katvam, Atrupti Karatvam. |

Discernment is correct judgement of Nitya / Permanent and Anitya / Temporary things

Sense pleasures have element of sorrow, attachment and dissatisfication

- Use will power to take mind away from sense pleasures.

Turning away the mind from sense pleasures is sama i.e. control of mind

- Capacity of mind to bring mind away from sense pleasures when Vasanas are persuading mind is called Kshama.
- Problem not intellectual.

**Gita :**

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२॥

yē hi saṃsparśajā bhōgāh
duḥkhayōnaya ēva tē |
ādyantavantaḥ kauntēya
na tēṣu Rāmatē budhaḥ ||5-22||

Gita 5.22

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22] Gita 5.22

- Mind continues to wander.
- **Taking a vow and using will power is important.**
- Will power used for sublimation, not for suppression.
- **Will power is backed by Viveka.**
- Vasana Tyaga Purvakam, Avoiding encouragement of Vasanas.
- **Vasanas are encouraged more and more when I permit sense pleasures to continue.**
- Not permitting sense organs is non nourishment of Vasanas, weakening of Vasanas, Vasana Kshayaha.
- Prachina Vishaya Purvakam.
- **Past sense pleasures weakened by not nourishing them.**
- **Vishayebya Manasaha Pratinivartanam :** Vishayebhya manaśā pratinivartanam

  **By will power learn to say no to sense objects, restrain, withdraw.**

**Katho Upanishad :**

| Mind | Sense Organs |
|---|---|
| Reins | Horses |

- Intellectual conclusion not enough.

- Mind reins must be used to restrain sense organs.
- Pratinivartakam Done at thought level.
- At sensory level it is called Dama. Dama - controlling of sense organs

| Kshama | Dama |
|---|---|
| - Mental level withdrawl<br>- Vishayeshu Manasaha Pratinivarthanam. | - Physical level, sense organ level withdrawl.<br>- Vishayeshu Indriya Pratinivarthanam. |

**II) Damaha :**

दमो नाम- तद्वत् विषयेभ्यो बाह्येन्द्रियाणां प्रतिनिवर्तनम्।

- Suppose I am not able to practice Shama, sense pleasures are very powerful, tempting can't take mind out of sense organ, physically get out of situation.
- **Take body and sense organs away from situation in which temptations are there.**
- Physically moving away is Dama.
- Kshama mentally moving away.
- Only if objects in front, you will feel like enjoying.
- Vacate from that place.
- Bahya Indriyam Pratinivarthanam.

- Restraint or withdrawl of external sense organs.
- Sense organs located in Golakam.

| Indriyam | Golakam |
|---|---|
| - Sukshma Shariram<br>- Take thoughts away | - Sthula Shariram.<br>- Take body away<br>- Physically avoid tempting situations. |

- Damaha Tadwat – in the same manner as in case of Kshama.

**III) Sraddha :** Shraddha definition - Firm faith, trust in words of Guru i.e. preceptor and Shastra i.e. scripture

श्रद्धा नाम- गुरुवेदान्तवाक्येषु दृढतरविश्ष्वास:, आस्तिक्यम्।

- Dridathara Vishwasa – firm faith, trust in words of Guru, Shastram Pramanam, Shabda Pramanam.
- **Faith in validity of Shastra Shabda Pramanam.**
- Guru Purnima talk – one hour “what is Sraddha”.
- Upajeevya Pramana, Svatah Pramanam, Jnanam, Sraddha.
- **Treating Veda Pramanam as another sense organ.**
- Just as sense organs are ultimate evidence in their respective fields.

| Sense Organs Pramanam | Ultimate Proof for |
|---|---|
| Eye | Forms and Colours |
| Ears | Sound |
| Nose | Smell |
| Tongue | Taste |
| Skin | Touch |
| Vedanta Mahavakyam | Brahman (Ashabdam, Asparsam, Arupam.. Katho Upanishad I – 3 – 15) |

**Katho Upanishad :** Katha Up 1.3.15

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- This attitude is called aStikyam, Vishwasa, faith.

**IV) Samadhanam :**

Samadhanam nama lakshye Brahmani Chittaikagryam
समाधानं नाम- लक्ष्ये ब्रह्मणि चित्तैकाग्र्यम्।

- 4th subsidiary qualification Chitta Ekagratha, focus of mind.
- Same definition in Tattwa Bodha. Samadhana - Focus of mind

| Short Term Focus | Long term Focus |
|---|---|
| - 60 minutes focussed Sravanam. | - Throughout life remembering "Aham Brahma Asmi". |

- Education, employment, marriage, Children, not purpose of life.
- These are incidental things we do.
- Never get lost in family life.
- Can't keep mind preoccupied till death on the family.
- We are unable to drop like the monkey.
- We are monkeys, attachment is a proof.
- Therefore Shankara asks us to take to Sanyasa.

**Revision (17) :** Anubandha chatushtayam - Adhikari, Vishaya, Prayojana, Sambandha

- Anubandha Chatushtayam (Adhikari, Vishaya, Prayojanam, Sambanda) taught at beginning of Shastra.
- Adhikari – fit candidate should have Sadhana Chatushtayam – 4 fold qualifications.

Adhikari - Competent or fit person should have Sadhana Chatushtaya i.e. four fold qualification

- Viveka, Vairagyam, Shamadhi Shatka Sampatti, Mumukshutvam.

Four fold qualification - Viveka, Vairagya, Samadi shatka sampatti [sama, Dama, Uparati, Titiksha, Shraddha, Samadhana ], Mumukshutvam

**Topic 19 :**

- Now Shaadhi Shatka Sampatti enumerated.
- Group of 6 subsidiary qualifications.

**Samadhanam :** Samadhana - Lakshye Brahmani Chitta Aikagrayam - Focus of mind on Moksha, Brahman

- Lakshye Brahmani Chitta Aikagyam.
- Focus of mind on Moksha, Brahman as top priority of life.
- **Many intermediary goals as Grihasta :**

  Educating Children, marriage, baby sitting.
- In and through, don't forget top priority – Accomplish Moksha in this Janma.

| Prarabda | Purushartha |
|---|---|
| - Causes preoccupation of mind. | - Our effort for Moksha in current Janma. |

Prarabdha causes preoccumpation of mind

Purushartha - Effort in current life

- Nonforgetfulness of primary goal and prioritisation of pursuit properly is Samadhanam, focus.

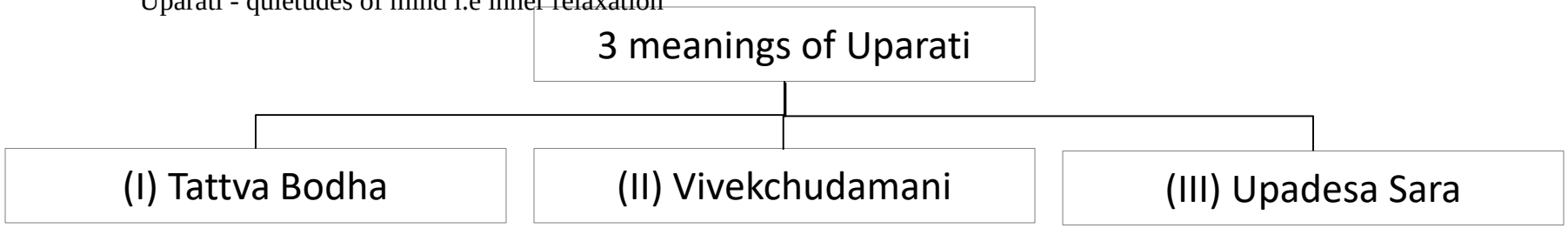
non forgetfulness of primary goal and prioritisation of pursuit properly is Samadhana or Focus

**V) Uparathi :** Uparati - Uparati nama

उपरतिर्नाम- ससाधनानामैहिकामुष्मिकभोगहेतुनां लौकिकवैदिककर्मणां, स्रक्चन्दनादिविषयाणां, विशेषत:, स्त्रीणां च परित्यागो हालाहलवत्।

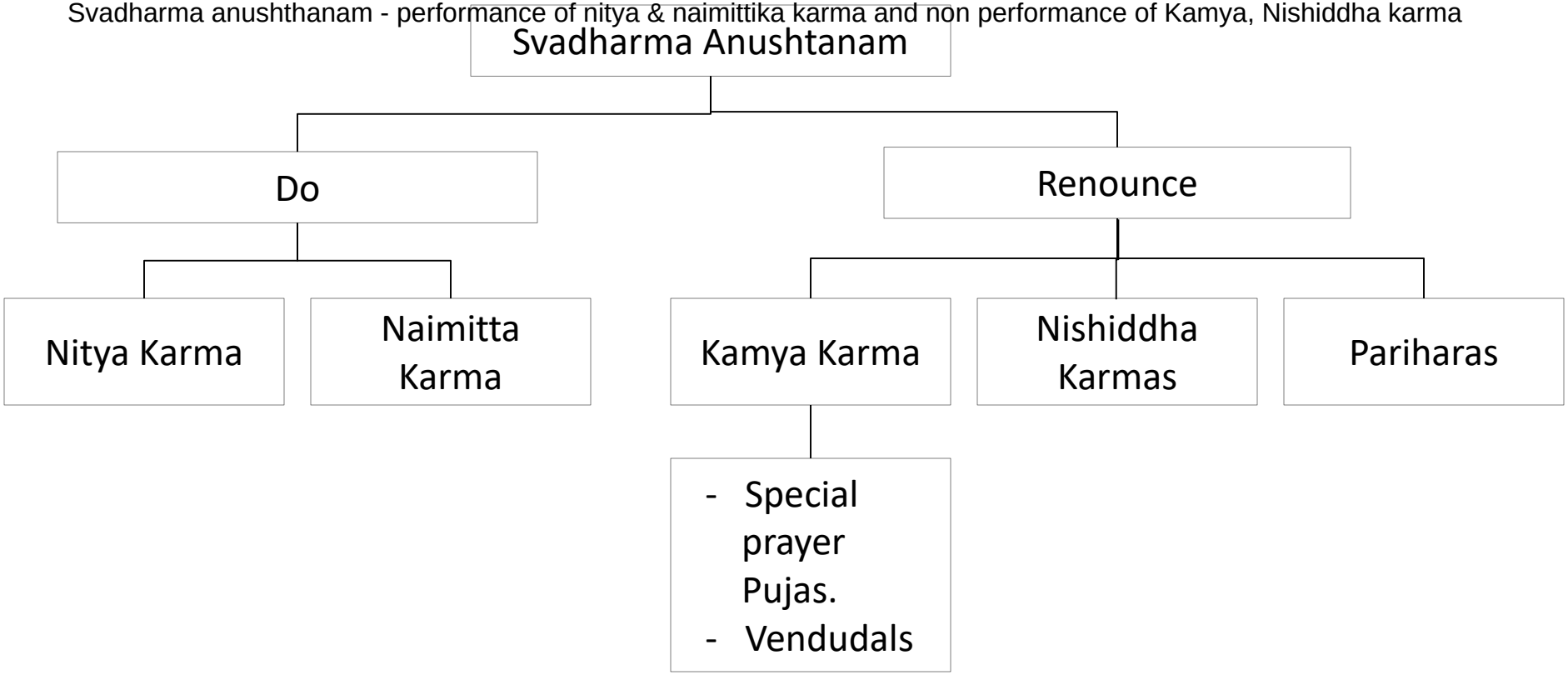
- Uparati = Quietitude, inner relaxation.

Uparati - quietudes of mind i.e inner relaxation




## I) Tattva Bodha :

Svadharma anushthanam - performance of nitya & naimittika karma and non performance of Kamya, Nishiddha karma



**II) Vivekchudamani :**

- While practicing Damaha, restrain of sense organs from sense objects, sense organs won't keep quiet.
- Example : Baby won't sit on mothers lop.
- Ready to run.

senses must be restrained i.e. uparati by withdrawing them from outside objects i.e. sense objects

- They must be restrained in withdrawn condition which is Uparati.

**III) Vedantasara and here :**

As per Vedantasara uparati is formal entry into Monastic life

- Renunciation of Grihasta and formal entry into Sanyasa Ashram.
- In Gita, Chapter 6 – Shankara refers to this as Uparati.
- Renunciation of Grihasta Ashrama is Uparati.
- Formal ritualistic renunciation and taking up monastic life style.

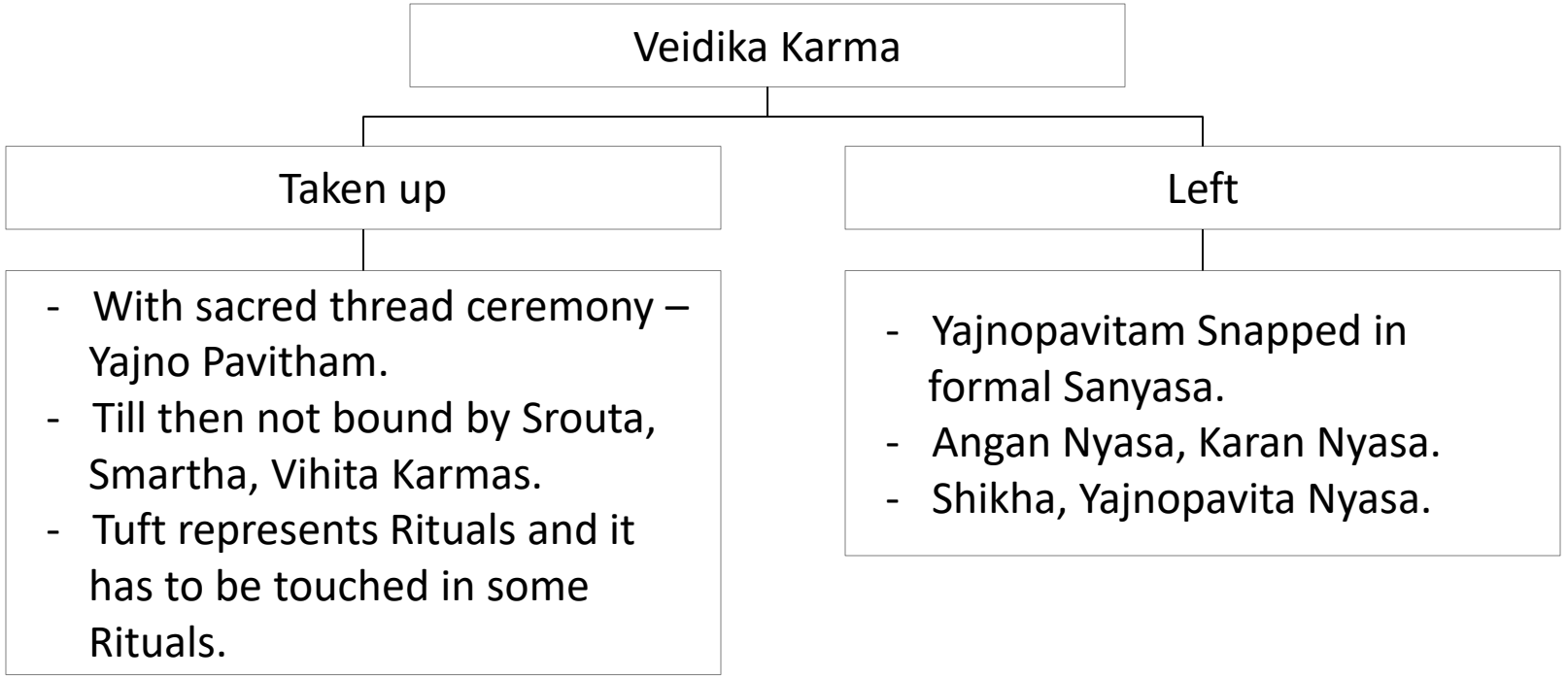
**Gita : Chapter 6** Gita 6.3

| | |
|---|---|
| आरुरुक्षोर्मुनेर्योगं<br>कर्म कारणमुच्यते ।<br>योगारूढस्य तस्यैव<br>शमः कारणमुच्यते ॥ ६-३ ॥ | ārurukṣōrmunēryōgaṃ<br>karma kāraṇamucyatē \|<br>yōgārūḍhasya tasyaiva<br>śamaḥ kāraṇamucyatē \|\|6-3\|\| |

For a Muni or Sage who wishes to attune to yoga, action is said to be the means; for the same Sage who has attuned to yoga, inaction (quiescence) is said to be the means. [Chapter 6 – Verse 3]

- Srama here is Ashrama Sanyasa.
- Parityaga : Total renunciation of Laukika and Veidika Karmas.

- All worldly, social duties renounced including family duties.


Veidika Karma
Taken up
Left
- With sacred thread ceremony – Yajno Pavitham.
- Till then not bound by Srouta, Smartha, Vihita Karmas.
- Tuft represents Rituals and it has to be touched in some Rituals.
- Yajnopavitam Snapped in formal Sanyasa.
- Angan Nyasa, Karan Nyasa.
- Shikha, Yajnopavita Nyasa.

- Once Karmas are renounced, Karma Phalams also renounced.

**Gita – Chapter 6 :** Gita 6.4

यदा हि नेन्द्रियार्थेषु
न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसंन्यासी
योगारूढस्तदोच्यते ॥ ६-४ ॥

yadā hi nēndriyārthēṣu
na karmasvanuṣajjatē |
sarvasaṅkalpasannyāsī
yōgārūḍhastadōcyatē ||6-4||

When a man is not attached to sense objects or to actions, having renounced all thoughts, he is said to have attuned to yoga. [Chapter 6 – Verse 4]

- This is Uparati.
- What are Karma Phalams?

**Karma Phalams**

**Aihika Bhogha Hetuhu**

- Source of worldly pleasure in current Janma.
- House, wife, children.
- All come because of some Punyam.
- Putra, Patni, Griham.

**Kamushmika Bhoga Hetu**

- Celestial world pleasures.

**I) Taittriya Upanishad : [2-8-2]**

Taittiriya Upanishad 2.8.2

- Tey Eshitam Manushya….
- Deva Gandharvanam Ananda…

**II) Katho Upanishad : [1-1-26]**

- Shobhavasya… martyagya…
- We should get Nachiketa mind set.

**Taittriya Upanishad :**

सैषाऽऽनन्दस्य मीमा सा भवति ।
युवा स्यात्साधुयुवाऽध्यायकः ।
आशिष्ठो दृढिष्ठो बलिष्ठः ।
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।
स एको मानुष आनन्दः ।
ते ये शतं मानुषा आनन्दाः ।
स एको मनुष्यगन्धर्वाणामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ २ ॥

saisanandasya mimagmsa bhavati I
yuva syatsadhu-yuva-dhyayakah
asistho drdhistho balisthah
tasyeyam prthivi sarva vittasya purna syat I
sa eko manusa anandah I
te ye satam manusa anandah I
sa eko manusyagandharvanamanandah I
srotriyasya cakamahatasya II 2 II

The following is the enquiry concerning the Bliss (Brahmananda rasa). Suppose there be a youth, good, well versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one unit of human bliss. This (unit of bliss) of man multiplied hundredfold is the bliss of human gandharvas – and this is also the bliss of one well versed in the Vedas and who is free from desires. [II – VIII – 2] Taittiriya upanishad 2.8.2

**Katho Upanishad :**

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेंद्रियाणां जरयंति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

Svobhava martyasya yad antakaitat
sarven-driyanam jarayanti tejah,
api sarvam jivitam alpam eva
tavaiva vahas tava nrtya gite II 26 II

Ephemeral these ; O! Death, these tend to decay, the fire (vigour) of all the senses in man. Even the longest life is indeed short. Let thine alone be the chariots, the dance and the music. [I – I – 26] Katha Upanishad 1.1.26

- **Imagine Yama comes and asks you… what will be your answer, all Parityaga.**
- Veidika Karmas require accessories – Sacred thread, tuft, wife, children.

**Definition of Grihasta :**

- Veidika Karma Sadhana.
- Infrastructure relevant for Veidika Karma.
- When Veidika nonrelevant, Grihasta non-relevant.
- Factory not relevant when you don’t want to produce.

## Mundak Upanishad :

| | |
|---|---|
| प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।<br>एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ ७॥ | **Plava hyete adrdha yajna-rupa astadasoktam-avaram yesu karma I**<br>**etac-chreyo ye 'bhinandanti mudha jara-mrtyum te punare-vapi yanti II 7 II** |

Undependable (frail) is this boat of Yajna, is said to be manned by eighteen supporters on whom depend the lower ceremonials. Those ignorant persons who acclaim this as the highest, are subject, again and again, to old age and death. [I – II – 7] Mundaka Upanishad 1.2.7

- Sarva Sangha Parityaga – all dropped.
- Body also infrastructure for Karma, required for Moksha pursuit.
- **Retain and Take care warning :**
  - Maintenance of body allowed.
  - Beautification not allowed.
- Chingaram in Grihasta, ok.
- Srak = beautiful Garments, gold ornaments not allowed.
- Rudraksha for Sanyasa ok.
- No Chandanam, perfume etc.
- **Viseshata Streenam :**

  Renounce stree Sambanda, attachment, relationships with women.
- Vairagyam – is renunciation of all Raaga.

- Stree – Purusha special attachment, instinctive.
- Parityaga, renounce.
- It is Halahalam, poison that came during Amruta Mathanam.
- It is destroyer of the spirituality in a seeker.
- Stree Purusha is Ishvara Srishti

**Gita :** Gita 3.34

| | |
|---|---|
| इन्द्रियस्येन्द्रियस्यार्थे<br>रागद्वेषौ व्यवस्थितौ ।<br>तयोर्न वशमागच्छेत<br>तौ ह्यस्य परिपन्थिनौ ॥ ३-३४॥ | **indriyasyēndriyasyārthē**<br>**rāgadvēṣau vyavasthitau \|**<br>**tayōrna vaśam āgacchēt**<br>**tau hyasya paripanthinau \|\| 3-34 \|\|** |

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- If trapped, can't come out easily.
- Natural instinct, a powerful force inside us.
- Therefore it is more powerful than other attachments to house, wealth etc.
- Lifelong it is powerful, hence there is statutory warning, to be alert.

**VI) Titiksha :** Titiksha - Enhancement of Tolerance and endurance for all events

- Final subsidiary qualification.
- 3rd main qualification (SSS). Third main qualification (SSS)

तितीक्षा नाम- शीतोष्णक्षुत्पिपासादिद्वन्द्वसहनम्।

- Developing tolerance level, increasing endurance power.
- Science brings Advanced Gadgets which can control and change nature to adjust world infrastructure to our Raaga, Dvesha.
- It is a blessing.
- More I control external situation, my capacity to adjust becomes les, my tolerance, endurance power, less.
- Lesser endurance power, greater is irritation, loose temper easily, short fused.
- Example : Power goes off, generator must instantaneously start.
- Lesser endurance, greater irritability, anger increases.
- Lack of Titiksha increases anger.
- Most powerful obstacle to Moksha.

**Gita :** Gita 16.21 Three obstacles to Moksha Liberation SELF realisation are Lust, Anger and Greed

| | |
|---|---|
| त्रिविधं नरकस्येदं<br>द्वारं नाशनमात्मनः ।<br>कामः क्रोधस्तथा लोभः<br>तस्मादेतत्त्रयं त्यजेत् ॥१६-२१॥ | trividhaṃ narakasyēdaṃ<br>dvāraṃ nāśanamātmanaḥ \|<br>kāmaḥ krōdhastathā lōbhah<br>tasmādētattrayaṃ tyajēt \|\| 16 - 21 \|\| |

These three are gates of hell, destructive of the self-lust, anger and greed; therefore, one should abandon these three. [Chapter 16 - Verse 21]

- 3 obstacles to Moksha, gateway to Narakam, lust, anger, greed.
- Anger more, when Titiksha is less.
- Anger lowered only by raising level of Titiksha.

**Gita :** Gita 2.14 - Titiksha enduring bravely the sensations from senses

| | |
|---|---|
| मात्रास्पर्शास्तु कौन्तेय<br>शीतोष्णसुखदुःखदाः ।<br>आगमापायिनोऽनित्या<br>तांस्तितिक्षस्व भारत ॥ २-१४॥ | mātrāsparśāstu kauntēya<br>śītōṣṇasukhaduḥkhadāḥ \|<br>āgamāpāyinō'nityāh<br>tāṃstitikṣasva bhārata \|\| 2.14 \|\| |

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 - Verse 14]

Gita 2.15

यं हि न व्यथयन्त्येते
पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं
सोऽमृतत्वाय कल्पते ॥ २-१५॥

yaṃ hi na vyathayantyētē
puruṣaṃ puruṣarṣabha |
samaduḥkhasukhaṃ dhīraṃ
sō'mṛtatvāya kalpatē || 2-15 ||

That firm man whom surely these afflict not, O Chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self.[Chapter 2 - Verse 15]

Dvandas – Pairs of opposites

| Taken up | Left |
|---|---|

- Sahanam, learn to tolerate them.
- Example : Before eating do Snanam, Sandhyavandhanam, Agnihotram, not bed coffee.
- We have capacity to restrain and postpone till rituals are over.
- Chant 15th Chapter Gita before meals or one verse before buffet.

**Gita :** Gita 4.24

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४॥

brahmārpaṇaṁ brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyaṁ
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Develop tolerance for similar pairs of opposites.
- Titiksha very important for Sanyasi.

शमादीनां षण्णामपि साधनानामेकसाधनत्वेनैवाभिप्रेतत्वात्

विवेकादीनि चत्वार्येव साधनानि। न नवेति ज्ञेयम्।

- All 6 subsidiary qualifications taken as one main qualification then only it is Sadhana Chatushtayam, not 9. Viveka, Vairagya, Shamadi shatka sampatti [ Shama, Dama, Uparati, Titiksha, Shraddha, Samadhana] and Mumukshutvam
- This is intention of all vedantic authors.

## Topic 20 : Mumukshutvam मुमुक्षा

Mumukshutvam - Intense desire for liberation

(२०) मुमुक्षा नाम- स्वस्वरूपभूतब्रह्मावाप्तिरनर्थनिवृत्तिश्च मोक्षः इति तस्मिन् तीव्रैतरेच्छा॥

- Teevra Tara Mumukshutvam = Moksha Ichha.
- Intense desire for liberation.

**Rule :**

- Intensity of effort proportional to intensity of desire.
- Mandah Ichha – Lukeworm effort, result.
- Teevra Ichha – intense effort, Moksha.

Two components of Moksha Liberation - Atyantika dukha nivritti and Paramananda prapti

2 components of Moksha

- Atyantika Ananda Praptihi.
- Attainment of highest Ananda, happiness, joy.

- Atyantika Dukha Nivritti.
- Absolute total freedom from sorrow.

**1st Component :**

- Svasvaroopa Bootha Brahma Avaptihi.

# Taittriya Upanishad : Brighu Valli

Taittiriya Brigu valli III.VI.1

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat I
anandaddhyeva khalvimani bhutani jayante I
anandena jatani jivanti I
anandam prayantyabhisamvisantiti I
saisa bhargavi varuni vidya parame vyoman pratisthita I
sa ya evam veda pratitisthati, annavannado bhavati I
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- Attainment of highest Ananda is ones own real nature.

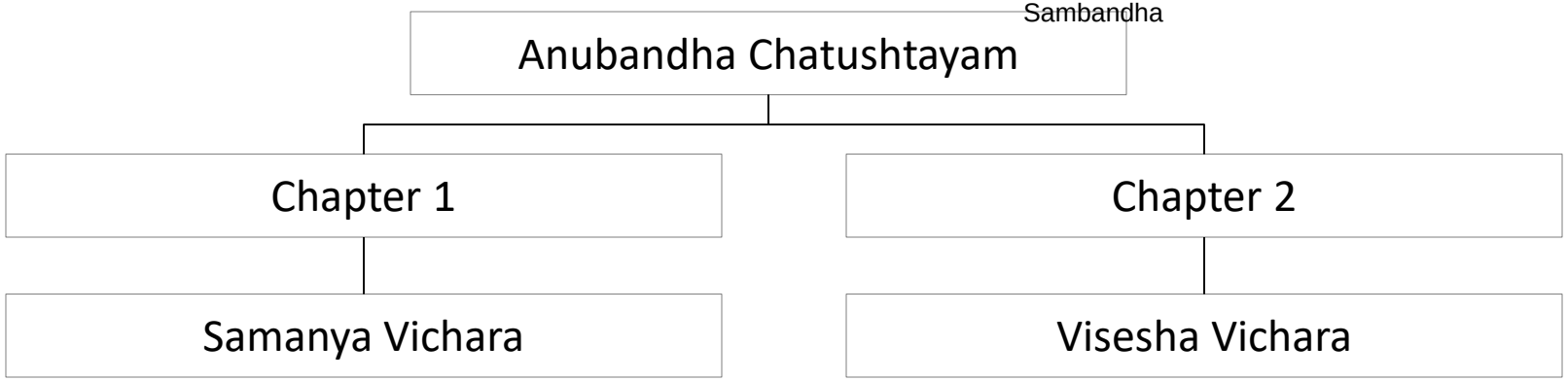
**2nd Component :**

- Anartha Nivrithishcha.
- Artha Means Human problem, struggle.
- Nivritti is freedom from problems, sorrow.
- Cessation of freedom from all forms of human struggle.

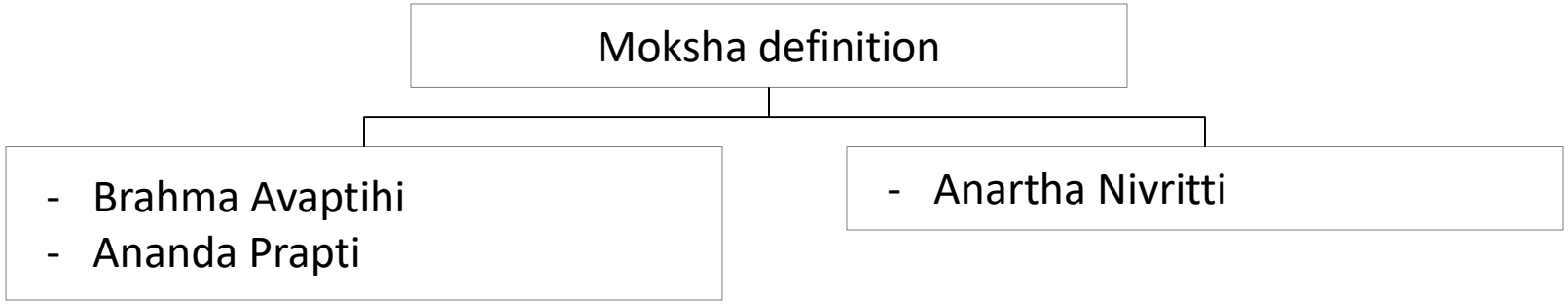
- Animals don't have Samsara problem.
- Atyantika Dukha Nivritti.
- I + II = Desire for Moksha = Mumukshutvam.
- 4th qualifications – Viveka, Vairagya, SSS, Mumukshutvam called Sadhana Chatushtayam.

Adhikari - having sadhana chatustaya / four fold qualification

Anubandha chatushtayam - Adhikari, Vishaya, Prayojana, Sambandha




- Adhikari for Vedantic study.
- Qualifications, Sadhana Chatushtayam.
- Viveka / Vairagyam / Samadhi Shatka Sampatti (SSS) / Mumukshutvam.
- Topic 20 – Mumukshutvam.
- Teevra Tara Iccha.
- Intense desire
- Example : Persons Hair on fire, will not see Panchagam to dipin water.



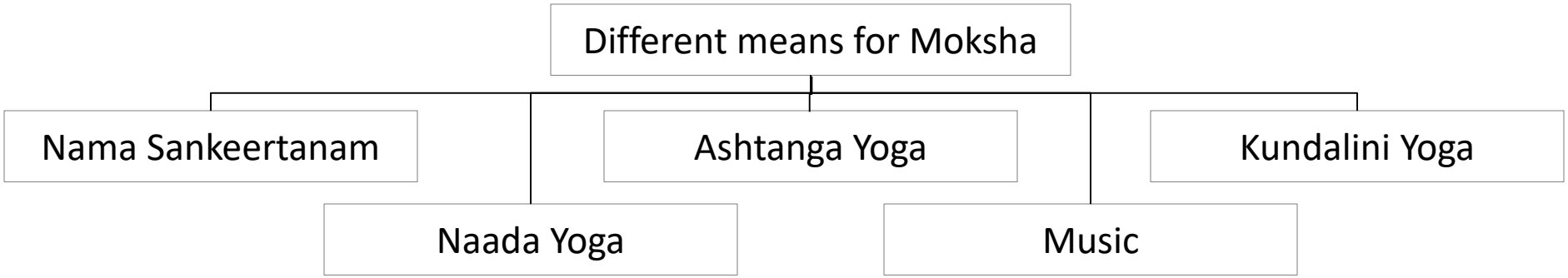

- If Ananda comes and Dukha continues, no use.
- **Moksha :**

  **Displacement of Samsara Dukham with Brahma Ananda.**
- Sadhana Chatushtayam definition is over.

**Topic 21 :** ज्ञानोत्पत्तिसाधनानि Jnanotpattisadhanani - spiritual practices to attain Jnana / SELF knowledge - Sadhana chatustaya [ Viveka, Vairagya, Shamadi shatka sampatti - shama, dama, uparati, titiksha, shraddha and samadhana], Shravana, Manana and nididhyasana; tat and tvam padartha shodhana

(२१) ज्ञानोत्पत्तिसाधनानि- विवेकादिचतुष्टय, श्रवणमननिदिध्यासनानित्रीणि,
तत्वंपदार्थशोधनं चेत्यष्टौ ज्ञानसाधनानि।

- Initially spiritual seeker is seeking Moksha but does not know how to attain it.




- All give Chitta Shuddhi, not Moksha.
- All these have no validity of Vedas.
- Hindu defined as one who is primarily a Veidika.
- Krishna in Gita Borrows Validity in Gita from Vedas.

**Gita :** Gita 4.1 - imam vivasate yogam proktavanahamavyayam

श्रीभगवानुवाच ।
इमं विवस्वते योगं
प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह
मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१ ॥

Śrībhagavānuvāca
imaṃ vivasvatē yōgaṃ
prōktavānahamavyayam |
vivasvān manavē prāha
manurikṣvākavē'bravīt || 4-1 ||

**The Blessed Lord said :** I taught this imperishable yoga to Vivasvan; vivasvan taught to Manu; Manu taught it to Iksavaku. [Chapter 4 – Verse 1] Gita 4.1

- We reject Avatara. ??
- Person should have Sraddha in Veda as main qualification.
- Patanjali, great muni, but Taught Dvaitam which is not in Vedas (Several Atmas as per Jivas).
- Kaanada Muni, Jaimini, are Dvaitins.
- Dvaitam has no validity in the Vedas.
- Veda : Moksha possible through Jnanam.

**Purusha Suktam :**

धाता पुरस्ताद्यमुदाजहार ।
शक्रः प्रविद्वान्प्रदिशश्चतस्रः ।
तमेवं विद्वानमृत इह भवति ।
नान्यः पन्था अयनाय विद्यते । १७

**dhātā puras-tādya-mudā-ja hārā |**
**shakra-pravid-vān pradi-shash-cha tas-rah(ā)**
**tamëvam vidvān-amrita-iha-bhavati |**
**nānya-panthā aya-nāya-vidya-thë 1-17**

Purusha shukta 1-17

The learned one who knows that Purusha, whom the creator, considered as one before Him, and whom the Indra understood in all directions, Would attain salvation even in this birth, And there is no need for him to search for any other path. [I – 17]

- Advaita Jnanena Moksha Bavati.

## Brihadaranyaka Upanishad :

| | |
|---|---|
| सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे, यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति, तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥ | so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre, yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsya bhayaṃ vīyāy, kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati \|\| 2 \|\| |

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2] Brihadaranyaka I-IV-2 Fear comes from a second entity. If there is nothing else but me, what am I afraid of ?

## Important Principle :

- Seeking Moksha = Seeking Advaita Jnanam.
- Jnana Utpatti Sadhanani.
- If Teevra Moksha Ichha, it is Teevra Jnana Ichha.
- Yatra Yatra Mumuksha, Tatra Tatra Jingyasa.

## Brahma Sutra :

| | |
|---|---|
| अथातो ब्रह्मजिज्ञासा । | Athato Brahmajijnasa । |

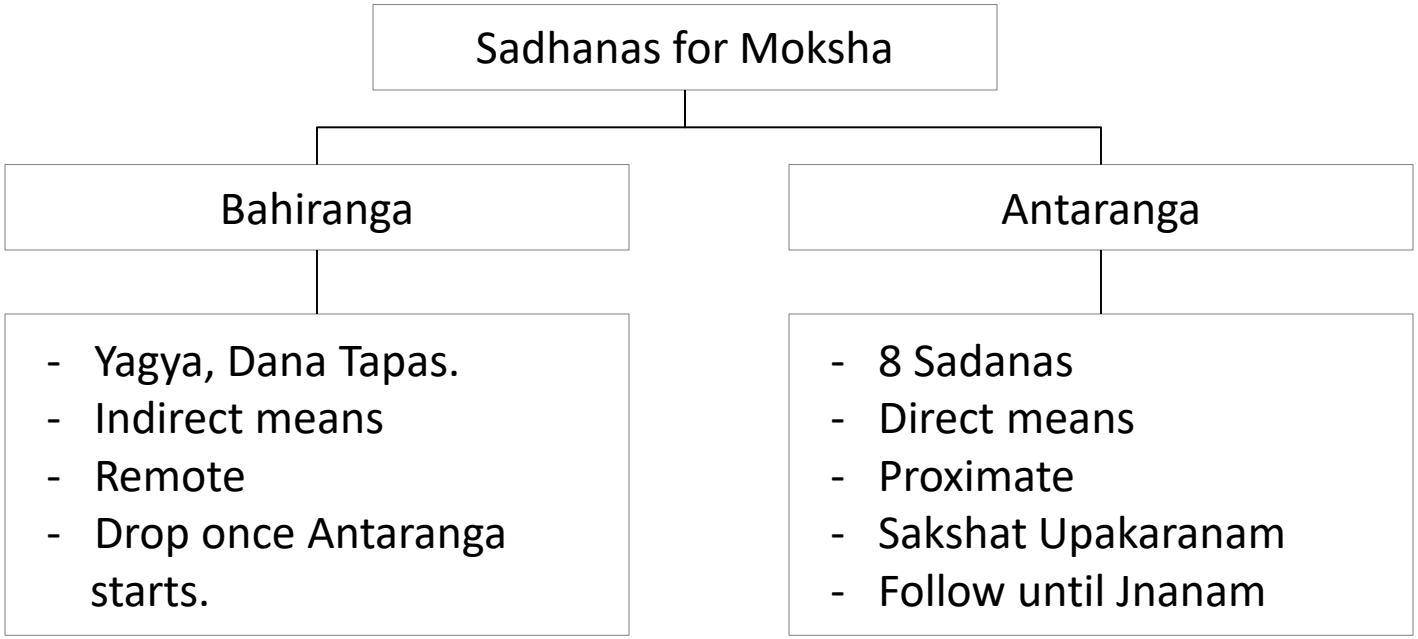
Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1] Brahmasutra I-I-1

- As Sadhana for Advaita Jnanam, 8 disciplines you have to follow.

Eight disciplines for Advaita Jnana - Viveka, Vairagya, Shamadi shatka sampatti, Mumukshutvam, Sravana, Manana, Nididhyasana, Tat tvam padartha sodhana

- (I) Viveka, (II) Vairagya, (III) Shamadhi Shatka Sampatti, (IV) Mumukshutvam, (V) Sravanam, (VI) Mananam, VII) Nididhyasanam, (VIII) Tatvam Padartha Shodanam.

- Clear understanding of Tat and Tvam Pada, Sat – Chit – Ananda Svarupam.
- Aikya enquiry is Jivatma as Chit and Paramatma as Sat, then Mahavakya produces Moksha.
- One should watch whether you have imbibed all these disciplines, not just write notes!
- This is 8 point program for Attaining Moksha.
- Who am I enquiry without scriptures will not produce any Jnanam.
- I am ignorant about myself will be the knowledge.
- Atma not Guru.
- Go to Srotriya Brahma Nishta Guru with Samit Pani.
- What is the relative importance of 8 disciplines?



**Topic 22 :** अन्तरङ्गबहिरङ्गसाधनानि

(२२) अन्तरङ्गबहिरङ्गसाधनानि- विवेकदीनि पूर्वोक्तसाधनान्यष्टावप्यैन्तरङ्गसाधनानि। यज्ञदानतप आदीनि बहिरङ्गसाधनानि।

- Yagya = Pancha Maha Yagya compulsory for Hindus in general and spiritual seekers in particular.
- Danam = Charity.
- Tapas = Austerity, Moderation.

**Brihadaranyaka Upanishad : Shariraka Brahmana**

Brihadaranyaka - sharirika brahmana 22

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान् ; एष सर्वेश्वरः ; एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय ; तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वे विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः कल्याणमकरवमिति ; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete, sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān, no evāsādhunā kanīyān; eṣa sarveśvaraḥ; eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ, eṣa seturvidharaṇa eṣāṃ lokānāmasaṃbhedāya; tametaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasā'nāśakena; etameva viditvā munirbhavati | etameva pravrājino lokamicchantaḥ pravrajanti | etaddha sma vai tat pūrve vidvāṃsaḥ prajāṃ na kāmayante, kiṃ prajayā kariṣyāmo yeṣāṃ no'yamātmāyaṃ loka iti; te ha sma putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ | sa eṣa neti netyātmā, agṛhyo nahi gṛhyate, aśīryo nahi śīryate, asaṅgo nahi sajyate, asito na vyathate, na riṣyati; etamu haivaite na tarata iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti; ubhe u haivaiṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. it is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it) : The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as Not this, not this. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, I did an evil act for this, and I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

- Foundation of entire Karma Yoga in this verse.
- Tame Tam Brahmano Vedanu vachanai vividishanti, Yagya, Dana, Tapah Antarena…

**Gita :**

- Chapter 17 & 18 – Satvika, Rajas, Tamas
  – Yagya, Dana, Tamas.
- Without Gita + Upanishad, can’t come to Vichara Sagara.

**Gita :** Gita 18.5 Yajnadanatapahkarma na tyajyam ...

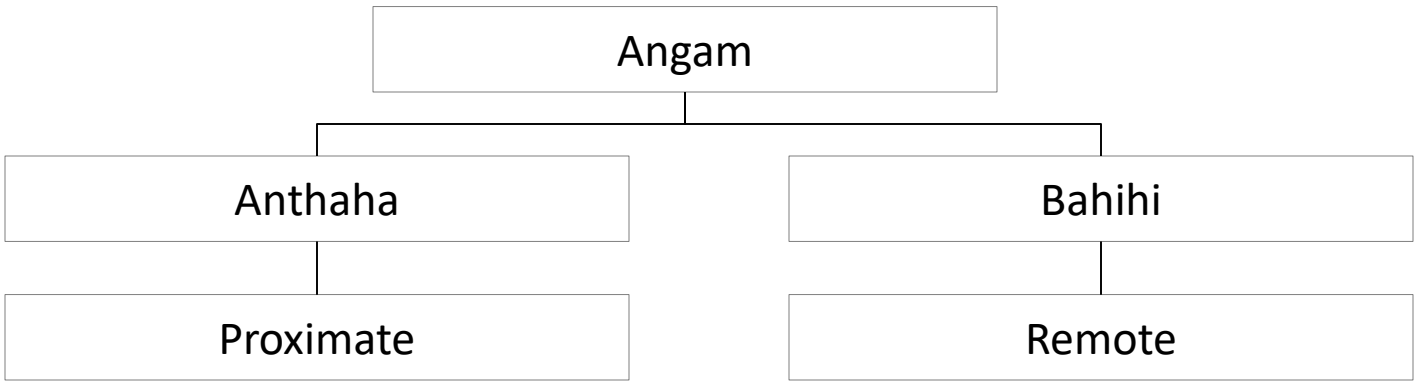
| | |
|---|---|
| यज्ञदानतपःकर्म<br>न त्याज्यं कार्यमेव तत्।<br>यज्ञो दानं तपश्चैव<br>पावनानि मनीषिणाम्॥ १८.५ ॥ | yajñadānatapaḥkarma<br>na tyājyaṃ kāryamēva tat \|<br>yajñō dānaṃ tapaścaiva<br>pāvanāni manīṣiṇām \|\| 18.5 \|\| |

Acts of sacrifice, Charity and austerity should not be abandoned, but should be performed; worship, Charity, and also austerity, are the purifiers of even the 'wise'. [Chapter 18 - Verse 5]

- They can be dropped only if seeker takes to Sannyasa Ashramam.

**Example :**

- Ekadashi Upavasa compulsory for Grihasta, Sannyasi lives on Biksha, no overeating.
- Bahiranga can be dropped not Sadhana Chatushtayam.



अनयोर्मुमुक्षुर्जिज्ञासौत्कटयेऽन्तरङ्गमेव साधनमनुतिष्ठेत्।

**Jingyasa Autkatyam :**

- Initially person follows 11 Sadhanas, until hunger for Moksha becomes burning.
- Initially hunger feeble, not burning.

**Example :**

- Refuges clamoring for Airdropped food. Then family, profession irrelevant.

**Example :**

- Buddha walked away.
- Vivekananda walked away.
- Inner fire is so much, that duties appear irrelevant, called Jingyasa Autkatyam.
- Utkatasya Bavaha, Autkatya.
- Jingyasa is hunger for spiritual enlightenment.
- Antarangam Sadhana Eva Anutishtaet, needs to follow only Antaranga.
- Give up Bahiranga Sadhana, renounce Pancha Maha Yagya, home, spouse without guilt.
- No guilt if spiritual hunger is intense.

**Gita :** Gita 9.22 - Yoga kshema vahamyaham

| | |
|---|---|
| अनन्याश्चिन्तयन्तो मां<br>ये जनाः पर्युपासते ।<br>तेषां नित्याभियुक्तानां<br>योगक्षेमं वहाम्यहम् ॥ ९-२२॥ | ananyāścintayantō māṁ<br>yē janāḥ paryupāsatē \|<br>tēṣāṁ nityābhiyuktānāṁ<br>yōgakṣēmaṁ vahāmyaham \|\| 9-22 \|\| |

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

- Bagawan takes care of individual and family.
- Guilt quenched by Veda Vakyam, not your mistake.
- For negligence in Sanyasa, Vedic sanction exists.
- This is Chaturtha Ashrama Svekaranam, Veda Vihita Sanyasa.
- Yagya, Dana, Tapas can be dropped, PORT Reduction takes place, get benefit of taking up sanyasa.

| Bahiranga Sadhana | Antaranga Sadhana |
|---|---|
| Tyajet | Anutishtet |

यस्य साधनस्य श्रवणादिकं तत्कार्यभूतमपरोक्षज्ञानं वा दृष्टं फलं, तदन्तरङ्गमित्युच्यते। विवेकादिचतुष्टयं श्रवणे मुख्यसाधनम्; बहिर्विषयाभिमुखस्य विवेकाध्ययोगाच्छ्रवणाध्यसिद्धेः।

**Definition of Antaranga Sadhanam :**

2 components in definition of Antaranga Sadhanam

- Sadhana contributing to Sravanam / Mananam / Nididhyasanam.
- Yagya Dana Tapas does not contribute to Sravanam / Mananam / Nididhyasanam.
- Sadhana Chatushtayam contributes to Sravanam / Mananam / Nididhyasanam.
- Visible result, not after death.

- Sadhana contributing to Advaita Aparoksha Jnanam.
- Sravanam / Mananam / Nididhyasanam and Tat – Tvam Pada Vichara contribute to Advaita Jnanam (4).

**Revision :**

"यस्य साधनस्य श्रवणादिकं तत्कार्यभूतमपरोक्षज्ञानं वा दृष्टं फलं"

Bahiranga i.e. indirect practices

Antaranga i.e. direct practices

Jnana Utpatti Sadhanani

Bahiranga (Indirect Sadhana)

Antaranga (Direct Sadhana)

3

8

Three Bahiranga sadhana - Yajna, dana and Tapa

Eight Antaranga sadhana - Four sadhana chatushtaya i.e. viveka, vairagya, samadi shatka-sampatti [sama,dama, uparati, titiksha, shraddha,samadhana] & mumukshutvam + three shravanadi i.e. shravana.manana, nididdyasana + Tat tvam pada vichara

- Yagya Dana Tapas
- Yagya Trayam
- Doesn't lead to Sravanadhi Trayam
- Many practice Yagya throughout life without coming to Sravanam.

Sadhana Chatushtayam (4)

- Vivekadhi Chatushtayam
- Definitely leads to Sravanadhi Trayam.

Sravanadhi Trayam (3)

- Leads to Jnana Utpatti.

Tat-Tvam Pada Vichara (1)

- Enquiry into Jivatma Paramatma Svaroopa leads to Jnanam.

यस्य साधनस्य श्रवणादिकं तत्कार्यभूतमपरोक्षज्ञानं वा दृष्टं फलं, तदन्तरङ्गमित्युच्यते। विवेकादिचतुष्टयं श्रवणे मुख्यसाधनम्; बहिर्विषयाभिमुखस्य विवेकाध्ययोगाच्छ्रवणाध्यसिद्धेः।

- Yasya Sadhanasya Sravanadhikam Tat Karya Butam Aparoksha Jnanam Va Drishta Phalam.

I) Which Sadhana leads to Sravana Trayam or Jnanam, gives Drishta Phalam, not after Death.

- Tatu Antaranga Sadhana Sutra Baviti.
- Rest Vyakyanam.
- **1st form of definition, that which leads to Sravana Trayam.**
- Once Viveka comes, most powerful factor is Mumukshutvam.
- Once Spiritual hunger is burning, he will dash for Guru and knowledge, Desperate Dash (DD).
- Viveka leads to Sravanam.
- Therefore Viveka Chatushtayam called Antaranga Sadhanam.
- If a person does not have Viveka Chatushtayam, he is called Bahirmukatvam, interested in worldly affairs.
- Lacking Viveka chatushtayam, Viveka Ayogat, Abavat, Sravanadhi Assiddhe.

- Anvaya Vyatireka logic. Anvaya Vyatireka = Viveka bhava Shravana Bhava Viveka abhava Shravana Abhava

| Viveka Bhavaha | Viveka Abhavaha |
|---|---|
| Sravana Bhavaha | Sravana Ashava |

- Therefore Sravanam is Antaranga Sadhanam. Shravanadi is antaranga sadhana through which Aham Brahmasmi jnana arise

एवं श्रवणमननंनिदिध्यासनान्यपि ब्रह्मसाक्षात्कारे मुख्यसाधनानि, तद्भावे तदभावात्।

- Without Sravanam / Mananam / Nididhyasanam, Aham Brahmasmi Jnanam cannot arise.
- In the same manner Anvaya Vyatireka reasoning done.
- In Rise of Advaita Jnanam, Sravanam is Mukhya Sadhanam.
- Sravanam Antaranga Sadhanam is Jnana Karanam.

तत्वमो: पदार्थज्ञानमप्यखण्ढमहावाक्यार्थाभेदज्ञाने कारणम्। इत्यं विवेकादिचतुष्टयस्य श्रवणादौ, श्रवणादेश्चापरोक्शज्ञाने, तत्वंपदार्थज्ञानस्य महावाक्यार्थज्ञाने च क्रमेण कारणभावापत्तौ पूर्वोक्तान्यष्टावप्यन्तरङ्गसाधनानीत्युच्यन्ते। अतस्तानि साधनानि मुमुक्षुणा तीव्रतरश्रद्धया संपादीयानि॥

- Tat Padartha and Tvam Padartha Vichara also is Jnana Utpatti Sadhanam.
- Therefore Tat Tvam Vichara is Antaranga Sadhanam.

| Tvam Padartha | Tat Padartha |
|---|---|
| - Jivatma Svarupa<br>- Chit Rupa<br>- Essentially means pure consciousness. | - Paramatma Svarupa.<br>- Sat Rupa<br>- Essentially means pure existence. |

- Mahavakya is equation between pure existence and pure consciousness.
- This is message of Vedanta, Mahavakya Abheda Jnanam, Aikya Jnanam, message of every Mahavakyam.

**Karanam :**

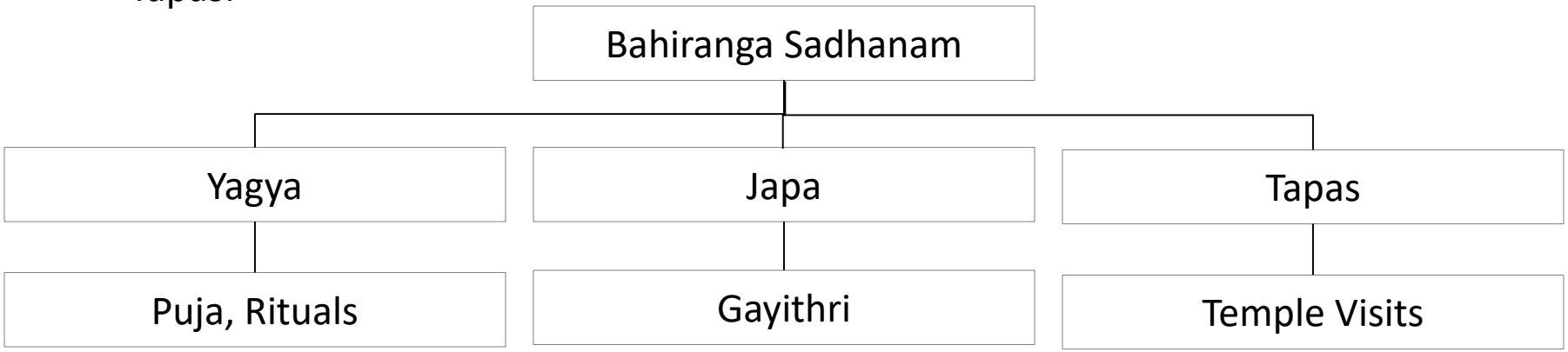
- Tat Tvam Padartha Jnanam is Karanam for Vachyartha Padartha Jnanam.

**Rule :**

- Knowledge of words is essential for knowledge of Sentence because sentence consists of words.
- Therefore, in this manner,
- Former 4 (Viveka Chatushtayam) is cause of later 3 (Sravana Trayam).
- Sravanam Trayam cause of Aikya Jnanam.
- Therefore all 8 Sadhanas are Antaranga Sadhanam.

| | |
|---|---|
| Viveka | 4 |
| Sravanam | 3 |
| Tat Tvam | 1 |
| **Total** | **8** |

- They are extremely important for a spiritual seeker.
- Therefore implement them with extreme commitment in comparision to Yagya, Dana, Tapas.




- Let them continue for Chitta Shuddhi but focus on Vivekadhi, Sravanani, Tat Tvam Vichara – with Teevra Tara Sraddha.

**Bahiranga Sadhana – definition :**

यस्य साधनस्य श्रवणं वा ज्ञानं वा दृष्टप्रयोजनं न भवति,
किन्तु चित्तशुद्धिमात्रं फलं, तत् ज्ञानस्य बहिरङ्गसाधनम्।

- **Yagya Trayam is Bahiranga Sadhana.**
- **It will not lead to Aikya Jnanam but only Purification of mind.**
- **Therefore called Bahiranga Sadhanam.**

- If some one does Nama Sankeertanam life long, he becomes a pure person, will die as pure person, no Sravanam, no Jnanam, no Moksha, Reborn.

यस्य साधनस्य श्रवणं वा ज्ञानं वा दृष्टप्रयोजनं न भवति, किन्तु चित्तशुद्धिमात्रं फलं, तत् ज्ञानस्य बहिरङ्गसाधनम्।

- Good Character does not lead to Moksha.
- Samsari with Good Character, ethical Business, temple visits, Danam, not enough, must come to Shastra Vichara.

एवं यज्ञादि कर्माणि बहिरङ्गसाधनानीत्युच्यन्ते। यद्यपि तानि सकामस्यानुष्ठीयमानानि संसारहेतुत्वेन बन्धाय भवन्ति न तु चित्तशुद्धये, तथापि "यथाक्रतु" श्रुत्या संयोगपृथक्त्वन्यायेन च निष्कामस्य चित्तशुद्धये भवन्ति। तस्मान्निष्कामस्य मुमुक्षोः चित्तशुद्धिद्वारा ज्ञानोत्पत्तिहेतुत्वाद्यज्ञादीनि बहिरङ्गसाधनानीति, विवेकादीनि त्वन्तरङ्गसाधनानीति चोच्यन्ते।

- Yagya Trayam Bahiranga Sadhana is indirect means for liberation, gives only purity of mind, which helps in liberation.
- After becoming spiritual seeker, don't renounce rituals, they also contribute.

| Sanyasi | Grihasta |
|---|---|
| - Can drop Yagya Trayam. | - Can't drop Yagya Trayam. |

**New Topic : Purva Pakshi**

**Mimamsa Discussion :**

- Karma is useful for Jnanam and Moksha.

**Shankaras quotes in his Bashyam :**

**Samanyasopanishad :**

| | |
|---|---|
| कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते ।<br>तस्मात्कर्म न कुर्वन्ति यतयः पारदर्शिनः ॥ | karmaṇā badhyate janturvidyayā ca vimucyate ।<br>tasmātkarma na kurvanti yatayaḥ pāradarśinaḥ ॥ |

All beings bind in bondage through deeds and attain salvation through learning (enlightenment). For this reason, wise saints always stay away from karma. [Verse 117]

**Karmana Baadyate Jantu :**

- Karma, Ritual, Puja lead to Samsara.



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**Vidhyaya Vimuchyate :**

- Through knowledge one is liberated.

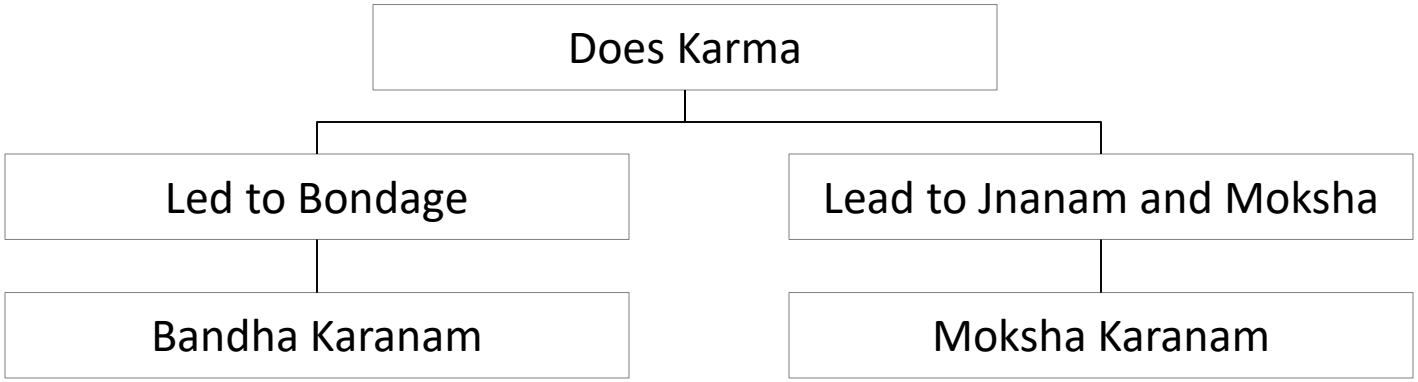
**Tasmat Karmanaha Kurvanti :**

- Intelligent seeker will drop Karma.

**Hataya Para Darshina :**

- Yatis will drop rituals.
- One who has seen greater vision will drop Karma.

**Purva Pakshi :**




**Vedantin :**

- Both correct.

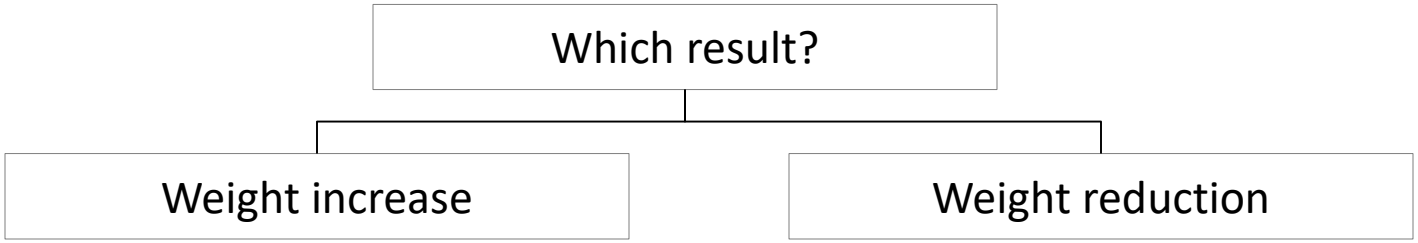
**Purva Pakshi :**

- How one Karma has 2 opposite results?
- Katham Ekatva Karma Vivida Viparita Phalam Bavati?

- Vedantin borrows Purva Mimamsa Analysis.
- General Rule – Utsarga.
- Any Ritual will produce only one result as mentioned in Shastra.
- Karma produces rain not shine.
- **Exceptional rule :**
  - Samyoga Pritaktvam Nyaya.
  - Karma Produces 2 results
  - Sandhya Vandanam.
  - Vedanta borrows this from Purva Mimamsa.

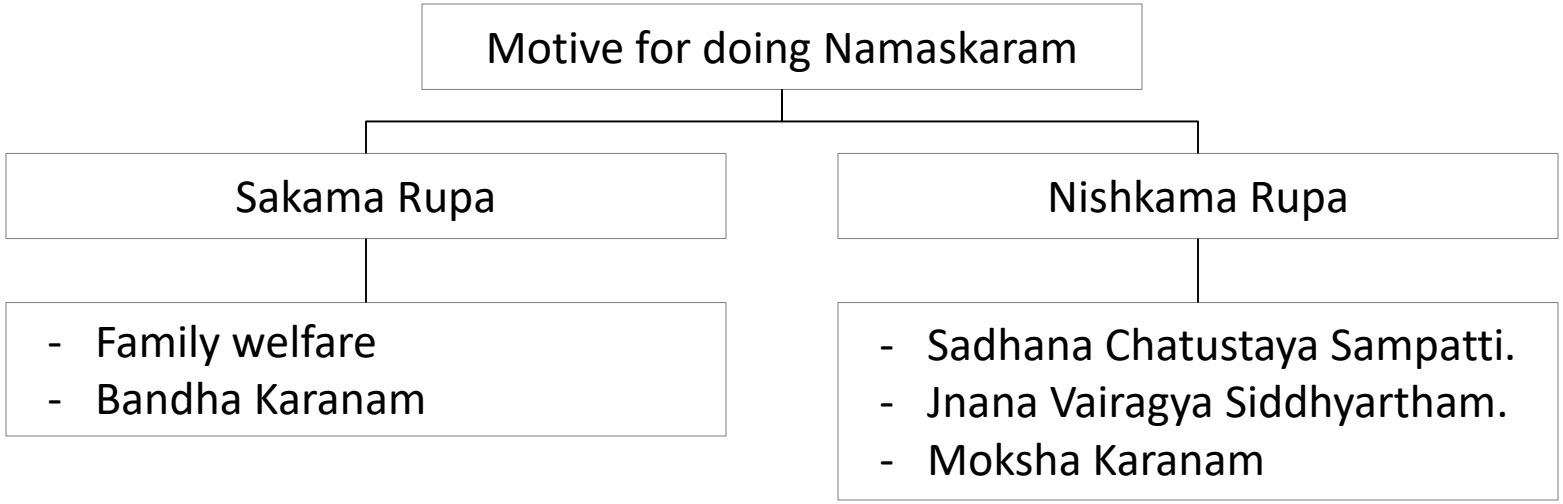
**Question :**

- How do I know what result for my Karma?




**Answer :**

- Result is based on Type of application.
- Upadhi Bheda, Phala Bheda.




**Upadesa Sara :**

| | |
|---|---|
| कृतिमहोदधौ पतनकारणम्।<br>फलमशाश्वतं गतिनिरोधकम्॥ २ ॥ | kṛti-maho-dadhau patana-kāraṇam ।<br>phalam-aśāśvataṁ gati-nirodhakam ।। 2 ।। |

In the vast ocean of actions, impermanent result is the cause for fall (of man), and is a barrier to progress. [Verse 2]

| | |
|---|---|
| ईश्वरार्पितं नेच्छया कृतम्।<br>चित्तशोधकं मुक्तिसाधकम्॥३ ॥ | īśvar-ārpitaṁ necchayā kṛtam ।<br>citta-śodhakaṁ mukti-sādhakam ।।3।। |

Actions done with an attitude of dedication to the Lord, without attachment to the result, purify the mind and are a means to attain Liberation. [Verse 3]

| Kriti Mahodadau | Ishvararpitam |
|---|---|
| Bandah Karanam | Nishkama Karma |

- **By law of Samyoga Prutagvan Nyaya.**

| Samyoga | Pritaktra |
|---|---|
| Phalam | Bheda |

- **2 results based on motive of doing Karma.**
- Yatra Kartu Vakyat… is Pramanam.
- Result depends on with which motive Karma – Upasana is performed.
- Puja done with worldly causes Punarapi Jananam, Samsara.
- Heaven also bondage…

**Gita :**

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

**tē taṁ bhuktvā svargalōkaṁ viśālam**
**kṣīṇē puṇyē martyalōkaṁ viśanti |**
**ēvaṁ trayīdharmamanuprapannā**
**gatāgataṁ kāmakāmā labhantē || 9-21 ||**

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- Swati Prajaabya… Loka Samashte Kale varshanti parjana… prithvi Satya Shalini.
- Desho ham Subha Rahiteha, Brahmane Tu Nirbaya.
- Sarvesham Swastir Bavatu, Sarvesham Shantir Bavatu.

| | |
|---|---|
| ॐ सर्वेशां स्वस्तिर्भवतु ।<br>सर्वेशां शान्तिर्भवतु ।<br>सर्वेशां पुर्णंभवतु ।<br>सर्वेशां मङ्गलंभवतु ।<br>ॐ शान्तिः शान्तिः शान्तिः ॥ | Om Sarveshaam Svastir-Bhavatu \|<br>Sarveshaam Shaantir-Bhavatu \|<br>Sarveshaam Purnnam-Bhavatu \|<br>Sarveshaam Manggalam-Bhavatu \|<br>Om Shaantih Shaantih Shaantih \|\| |

May there be Well-Being in All, May there be Peace in All, May there be Fulfilment in All, May there be Auspiciousness in All, Om Peace, Peace, Peace.

- Our religion is Nishkama Karma Pradhana, now I have spoilt it.
- Puja for profit in business is motive now.
- Religion has become Prayaschitta Karma.
- Religion is mainly meant for Vivekadhi Chatushtayam, Sravana Trayam.
- Tat Tvam Pada Shodanam, Aham Brahma Asmi Jnanam.
- That religion is now used for Business.
- Example : Using Ganga Jalam to clean the house.
- Prayer should be for Moksha.

- Even though Sakama Karma is Bondage.
- Based on Sruti and Samyoga Pritaktva Nyaya, Mimamsa Nyaya, Karma is useful for Chitta Shuddhi and Moksha.

**Chandogya Upanishad :**

| | |
|---|---|
| सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥ ३.१४.१ ॥ | sarvaṃ khalvidaṃ brahma tajjalāniti śānta upāsīta \| atha khalu kratumayaḥ puruṣo yathākraturasmiṁlloke puruṣo bhavati tathetaḥ pretya bhavati sa kratuṃ kurvīta \|\| 3.14.1 \|\| |

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3 - 14 - 1]

**Purva Mimamsa Sutram :**

- Ekasyatu Ubayartatve Samyoga Prithaktvam..

**Revision (20) :**

- Yagya Dana Tapah Karma, Nitya Naimitta Karma, compulsory for all.
- Group of 3 is Bahiranga Sadhana.
- Produces Chitta Shuddhi.

**3 Aside Points :**

**I) Nitya Karma will not give any result.**

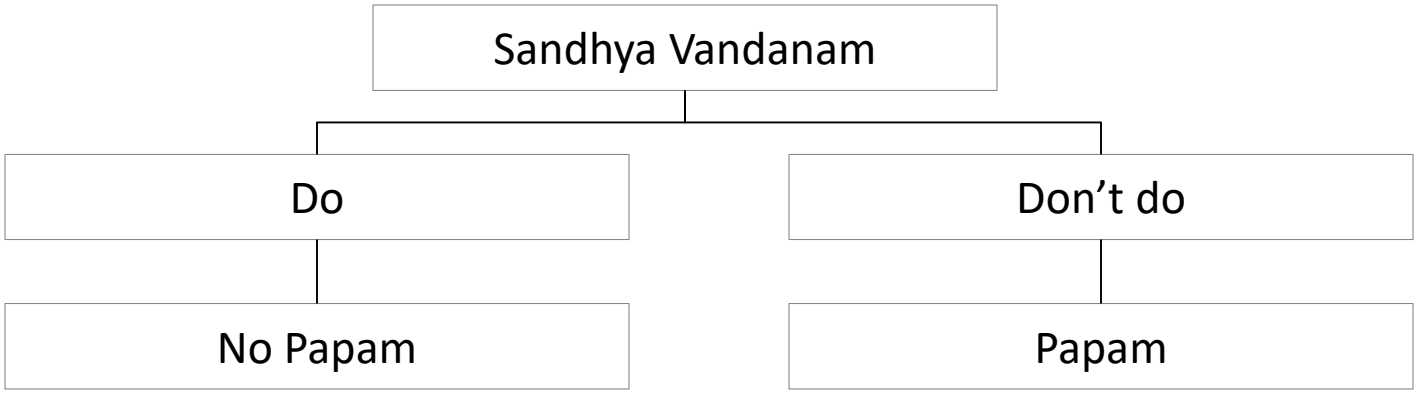
- For doing duty, no Payment.
- For paying income tax.

**What is the reward?**

- Nishphalam.

II) If you don't perform, because of Ommission will get Papam.

- Non performance of Nitya Karma produces Papam.
- Performance gives no result, is the Nyaya – Rule.

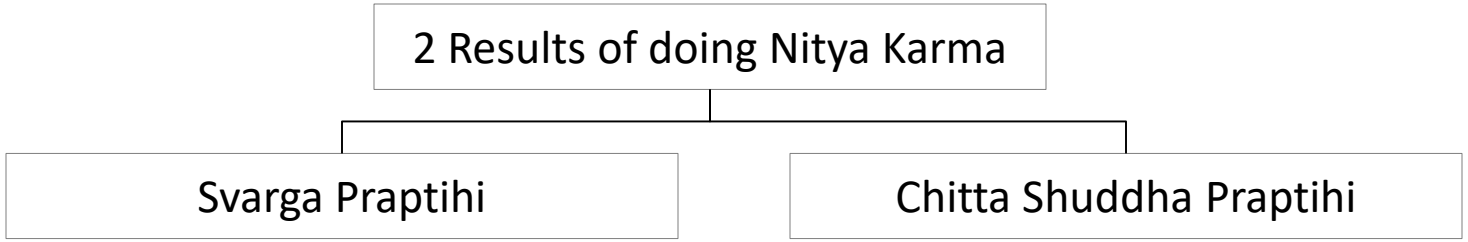



- This is view of Purva Mimamsa.

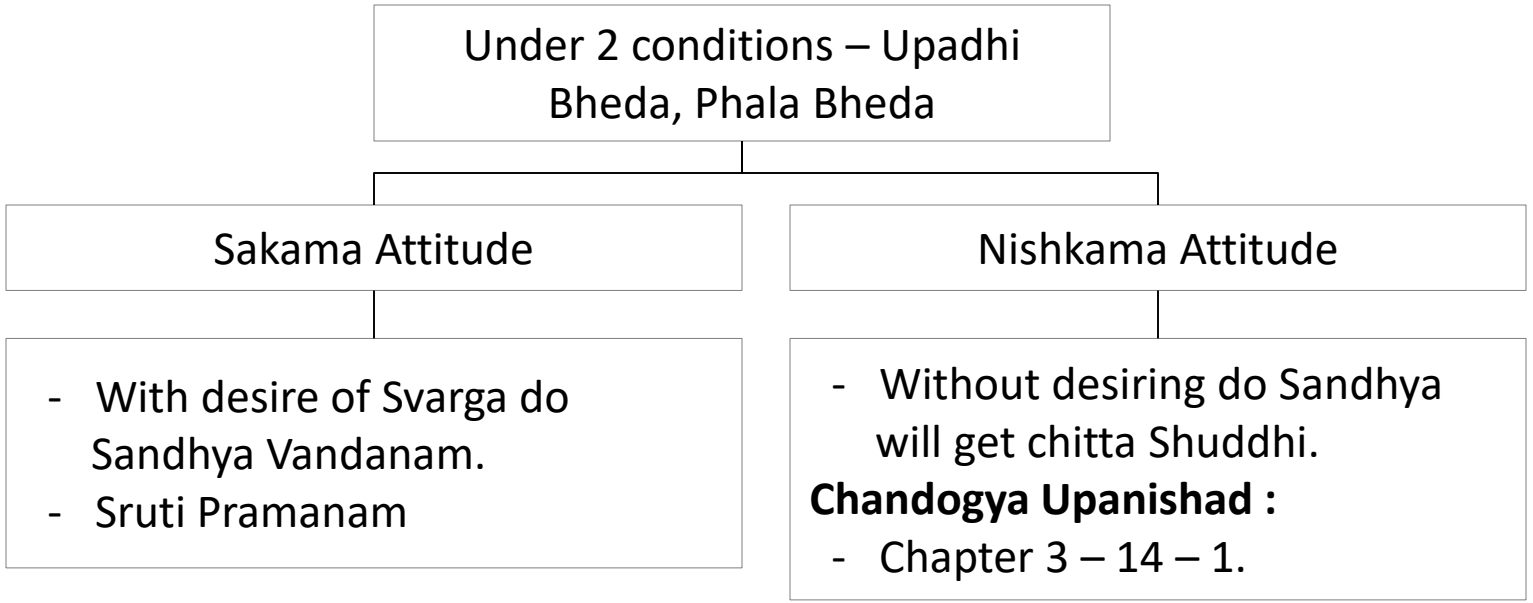
**Vedantins view :**

I) Non performance of Nitya Karma, has Papam – we agree with Purva Mimamsa.

II) Doing Nitya Karma produces Chitta Shuddhi and Svarga.




- Vividh Phalam.
- How one Karma 2 results?


Under 2 conditions – Upadhi Bheda, Phala Bheda
Sakama Attitude
- With desire of Svarga do Sandhya Vandanam.
- Sruti Pramanam
Nishkama Attitude
- Without desiring do Sandhya will get chitta Shuddhi.
Chandogya Upanishad :
- Chapter 3 – 14 – 1.

**Chandogya Upanishad :**

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥ ३.१४.१ ॥

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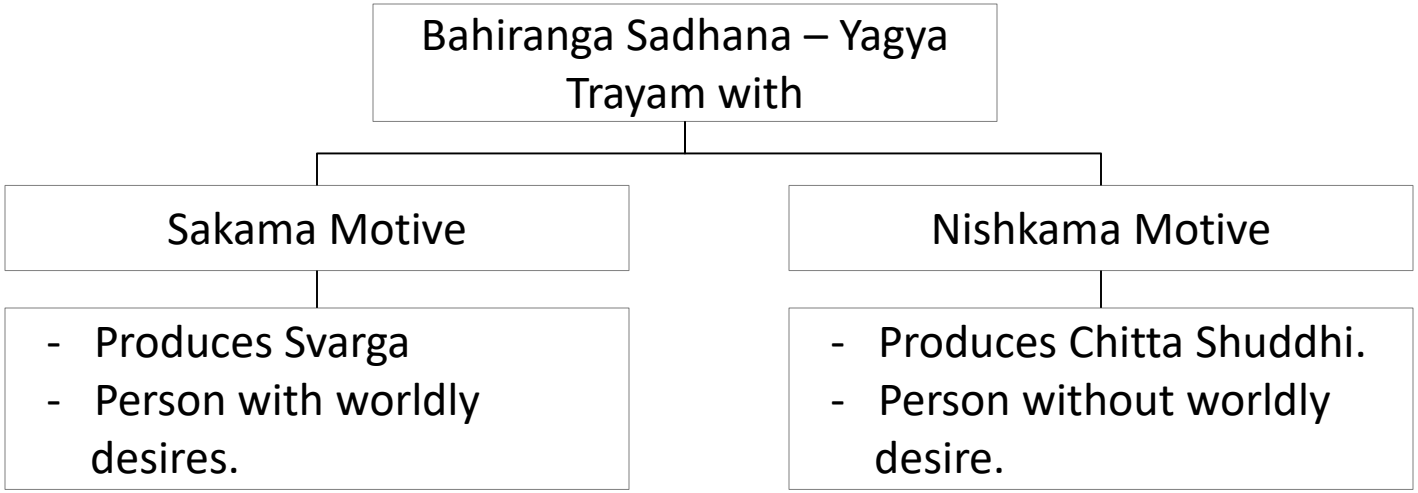
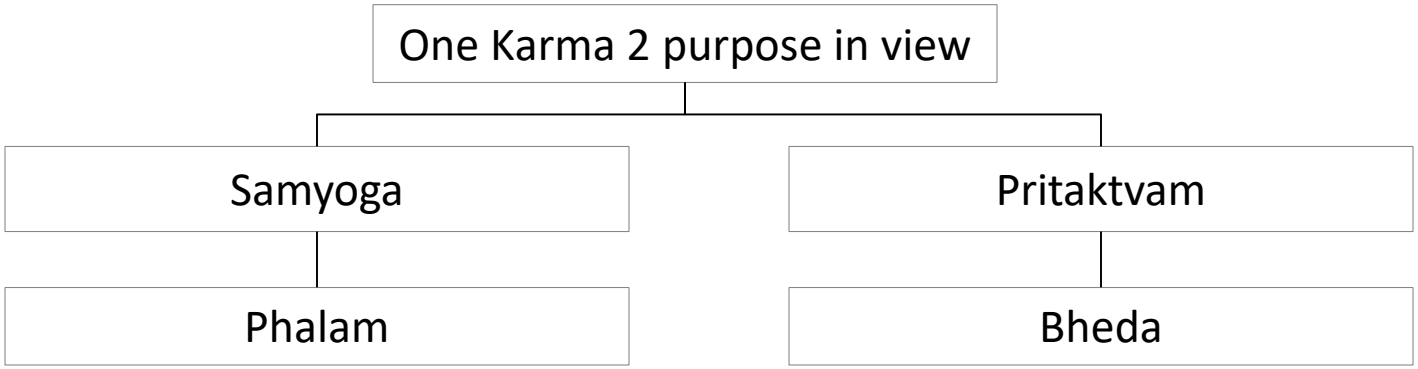
- Yatu Kratuhu Asmin Loke…
- **Kratu = Sankalpa – Motive.**
- Accordingly he will get result hereafter.
- Motive makes difference.

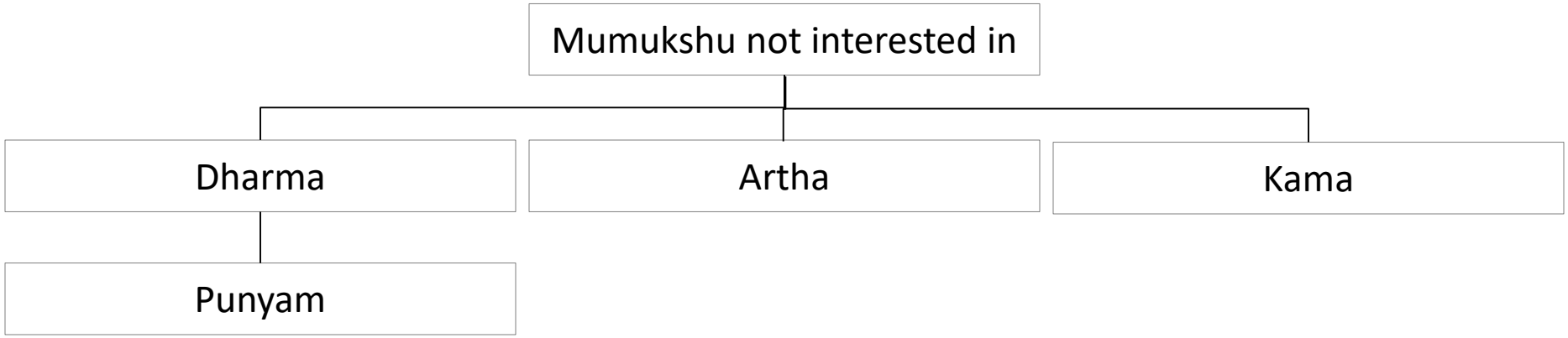
**Example :**

- Person walking on road, someone pushes him down, gets injury, sees truck speedby.
- Fall, pain, injury – Himsa Karma and Saving Karma.
- Normally Himsa produces pain.
- Person gets Punyam from God and thanks from fallen person.



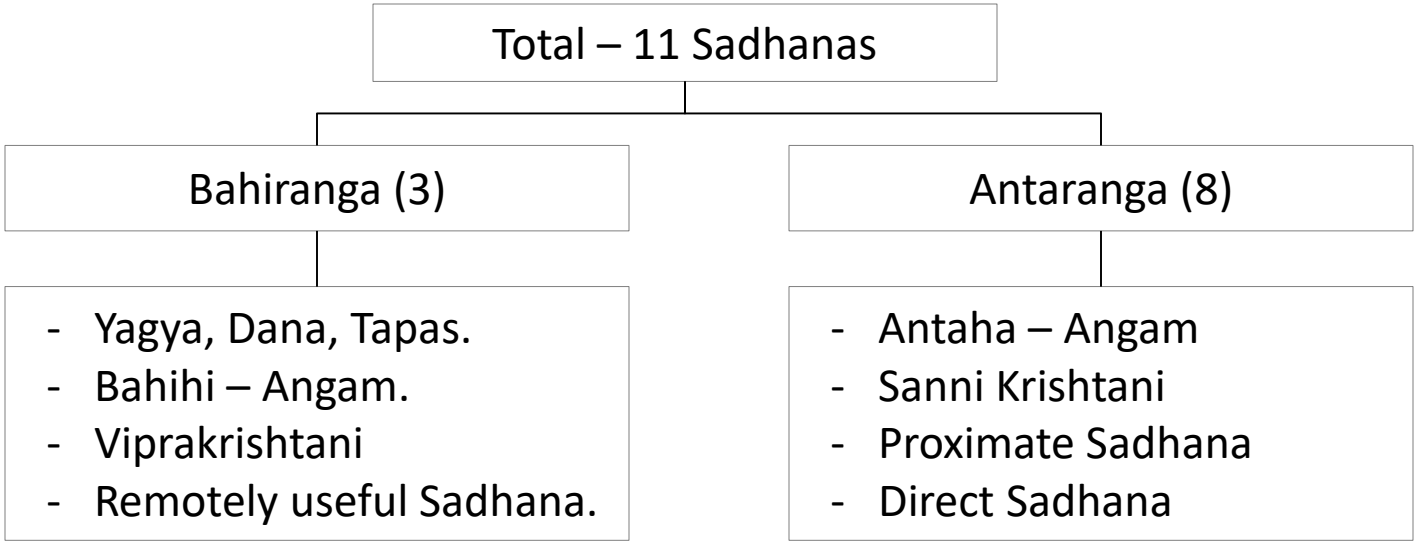



- Technical word in Purva Mimamsa Shastra.




- Yagya will indirectly help in rise of knowledge.
- Chitta Shuddhi Dvara Sravana Trayam, Tat Tvam Vichara.

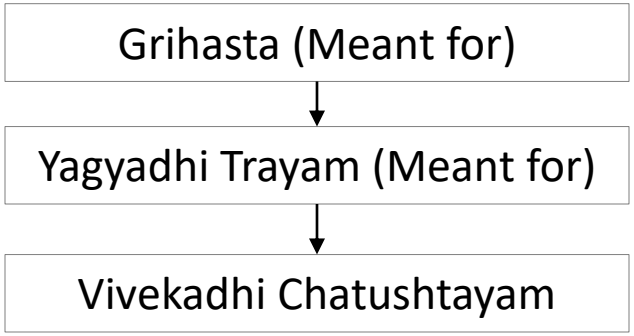
तस्मान्निष्कामस्य मुमुक्षो: चित्तशुद्धिद्वारा ज्ञानोत्पत्तिहेतुत्वाध्यज्ञादीनि बहिरङ्गसाधनानीति, विवेकादीनि त्वन्तरङ्गसाधनानीति चोच्यन्ते। बहिरङ्गानि=विप्रकृष्टानि। अन्तरङ्गानि=सन्निकृष्टानि । यज्ञादिनिखिलकर्माणि तत्साधनवित्तदारपुत्रादीनि च निश्शेषं य: सन्न्यस्यति स एव ज्ञाने उत्तमाधिकारी। ज्ञानाधिकारिणि यज्ञादीनामसंभवातानि बहिरङ्गानीत्युच्यन्ते।




**Corollary :**

- Since Yagya is Bahiranga Sadhana meant for generating Vivekadhi Chatushtayam, once Viveka is generated, Yagya is non-relevant.

- Example : Eating relevant till hunger removed (Shua Nivritti), not for entertainment, time pass.
- Harmful if overeaten.
- Similarly Yagya Trayam, if you continue, it will become obstacle, will make person extrovert, and no time for Sravanam.
- Remaining in Grihasta, reduce Yagya, renounce once Sanyasa taken.
- PORT reduction for Grihasta.
- In Vedic society, purpose of Grihasta is Yagyadhi Trayam.




- Once Viveka comes, Yagya non-relevant, Grihasta non-relevant, hunger quenched.
- Once who renounces Grihasta is the fittest for Sravanadhi Trayam, Uttama Adhikari.
- Grihasta – is Madhyama, or Mandah Adhikari.

**Mundak Upanishad :**

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६॥

**Vedanta-vijnana-suniscit-arthah sannyasa-yogad yatayah suddha-sattvah,**
**te brahma-lokesu paranta-kale paramrtah pari-muchyanti sarve ॥ 6 ॥**

Having well ascertained beyond all doubts the exact import of the Upanisads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

- Formal entry through Upanayamam.
- Formal renunciation in Sanyasa.

**Brahma Sutra :**

शुगस्य तदनादरश्रवणात् तदाद्रवणात् सूच्यते हि ।

Sugasya tadanadarasravanat tadadravanat suchyate hi ।

(King Janasruti) was in grief on hearing some contemptuous words used about him by the sage in the form of a swan; owing to his approaching Raikva, overwhelming with that grief, Raikva called him Sudra; for it (the grief) is pointed at by Raikva. [I – III – 34]

क्षत्रियत्वावगतेश्चोत्तरत्र चैत्ररथेन लिङ्गात् । Kshatriyatvavagateschottaratra chaitrarathena lingat ।

And because the Kshatriyahood (of Janasruti) is known from the inferential mark (supplied by his being mentioned) later on with Chaitraratha (who was a Kshatriya himself). [I – III – 35]

संस्कारपरामर्शात् तदभावाभिलापाच्च । Samskaraparamarsat tadabhavabhilapaccha ।

Because purificatory ceremonies are mentioned (in the case of the twice-born) and their absence is declared (in the case of the Sudra). [I – III – 36]

| तदभावनिर्धारणे च प्रवृत्तेः । Tadabhavanirdharane cha pravritteh । |
|---|
| And because the inclination (on the part of Gautama to impart knowledge is seen only) on the ascertainment of the absence of Sudrahood (in Jabala Satyakama). [I – III – 37] |
| श्रवणाध्ययनार्थप्रतिषेधात् स्मृतेश्च । Sravanadhyayanarthapratishedhat smritescha । |
| And on account of the prohibition in Smriti of (the Sudras) hearing, studying and understanding (the Veda) and performing Vedic rites (they are not entitled to the knowledge of Brahman). [I – III – 38] |

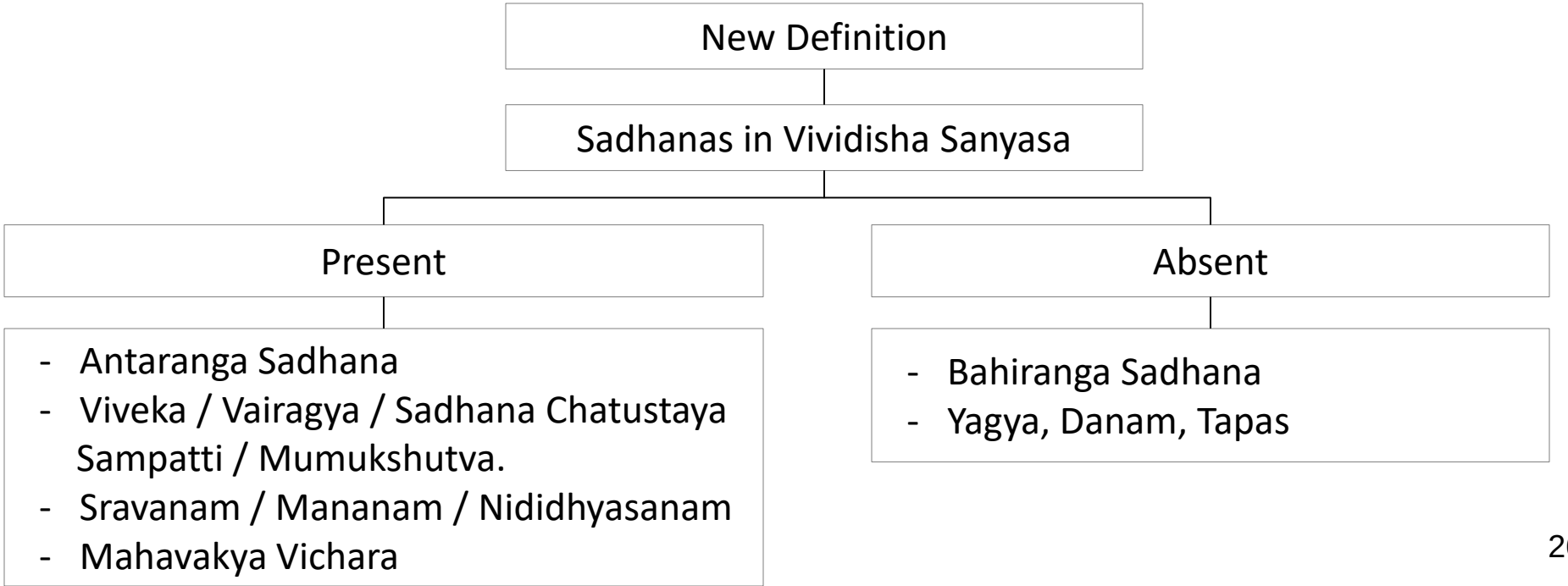
- Sacred thread, eligibility for all rituals.
- Renounced by calling Devatas, doing Yagya with the help of Guru.
- In Grihasta, son has to do Sandhyavandanam of father.
- In Nishesha Sanyasa, total Sanyasa, Sanyasi can't stay with wife.

| Grihasta | Grihasta | Brahmachari |
|---|---|---|
| - Reduce Yagya<br>- Do Sravanam / Mananam / Nididhyasanam. | - Renounce family<br>- Become Sanyasi<br>- Sravanam / Mananam / Nididhyasanam. | - Become Sanyasi<br>- Sravanam / Mananam / Nididhyasanam. (Finished Grihasta duties in previous Janma). |

- 4 Ashramas compulsory.

**Example :**

- Janaka, Yagyavalkya, Krishna, Arjuna, Ashtapati, were Grihastas.
- But they had to struggle, family duties have to be fulfilled.
- **Moksha difficult not impossible for Grihastha.**
- Sanyasi has Advantage, no duty, can focus on Sravanam / Mananam / Nididhyasanam.
- Grihasta has disadvantage but not impossible, he has ties with office, family, society.
- In Vividisha Sanyasi for Uttama Adhikari, Yagya Trayam absent.
- Only 8 Sadhanas present.
- Viveka Chatushtayam, Sravana Trayam, Tat – Tvam Vichara are present.



**Topic 23 :** विवेकादीनामन्तरङ्गसाधनत्वनिरूपणम्

(२३) विवेकादीनामन्तरङ्गसाधनत्वनिरूपणम्- विवेकादीनाम् ज्ञानाधिकारिणि संभवातान्यन्तरङ्गानीत्युच्यन्ते।

- Analysis of proximity of 8 Sadhanas.

**Example :**

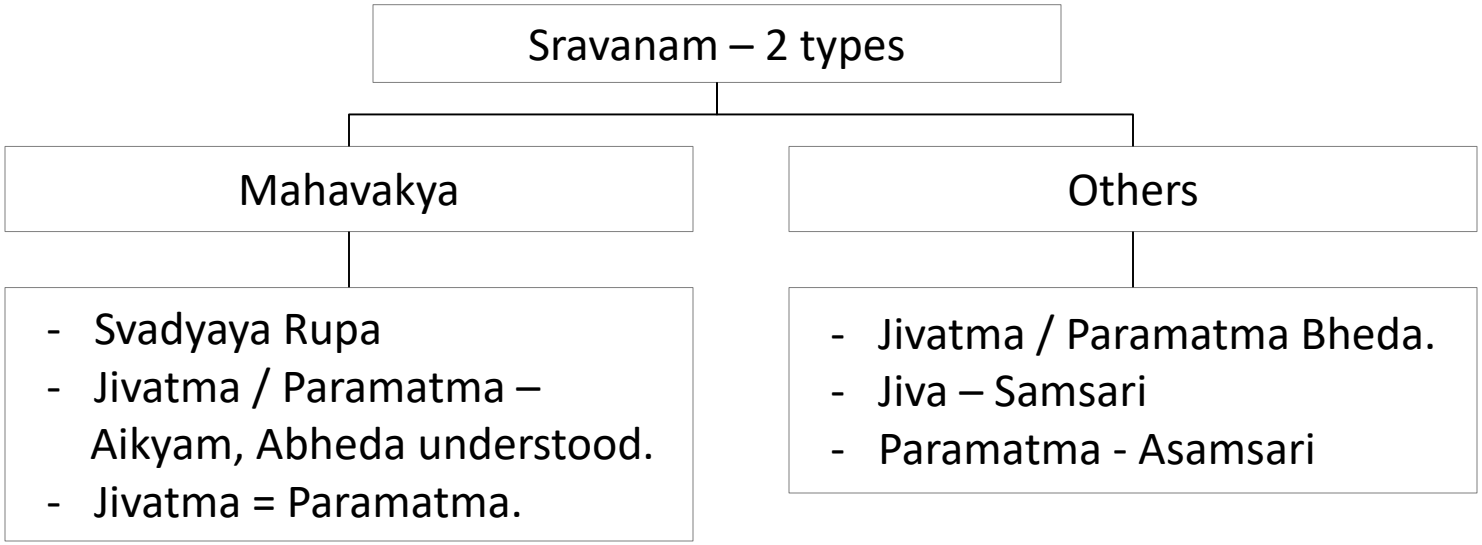
- Neighbours family – furthest.
- My family 4 son / 4 daughter.
- In-laws
- One Daughter – Closest.
- Whom you love most, may not tell others.
- We all have internal Gradation in family, office, external relations.
- What is the internal gradation.
- Viveka – 4 – Furthest away.
- Sravanam 3
- Mahavakya – Vichara – 1 – Closest.

| Compared to | Closer / Proximate | |
|---|---|---|
| I) Viveka | - Sravanam | - Not all with Viveka come to Sravanam. |
| II) Sravanam | - Mahavakya Vichara | - Not all doing Sravanam come to Vichara. |

**Question :**

- Why Sravanam and Mahavakya Vichara taken separately?

**Technical Difference : (Given in Sankshepa Sharirakam)**




**Question 2 :**

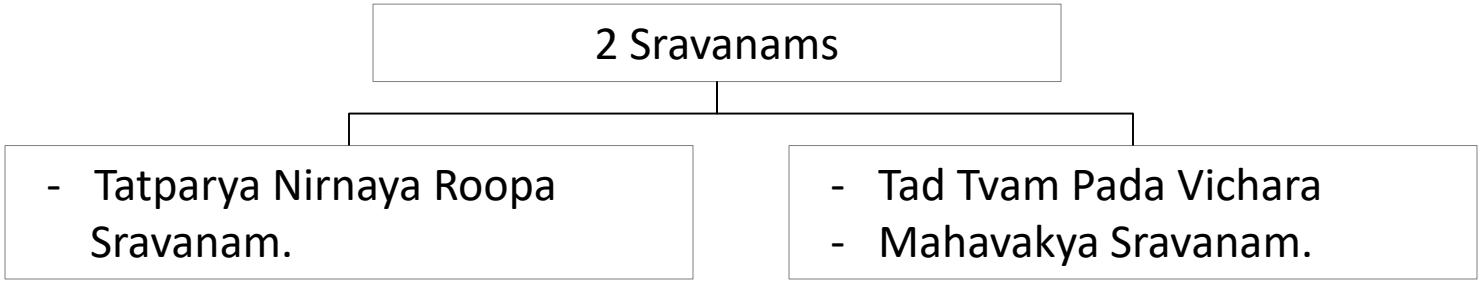
- Is Aikyam central message of Vedanta?

**Mundak Upanishad :**

| | |
|---|---|
| द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।<br>तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १॥ | **Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I**<br>**tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II** |

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- It can't be both Aikyam and Abheda.
- Diametrically opposite, contradiction.
- What is Tatparya Nirnaya Roopa Sravanam?
- Apply 6 Lingas – Upakrama… Arthavada.




**Revision 21 :**

- In Sanyasa you can't renounce 8 Antaranga Sadhanas.
- Vivekadhi Chatushtayam are present in the Uttama Adhikari for Jnanam.

अत्रचायं विशेषः- विवेकादीनाम् श्रवणे उपयुक्तत्वात् श्रवणादीनां च ज्ञाने विनियुक्तत्वात् विवेकादीन्यपेक्ष्य श्रवणादीनि अन्तरङ्गसाधनानि।

- Vivekadhi Chatushtayam will not produce knowledge.
- It will take you to Sravanadi Trayam.
- Sravanadi Trayam will give Jnanam, therefore it is more Antarangam.

विवेकादीनि तु तदपेक्षया बहिरङ्गानि। यद्यपि सर्वत्र वेदान्तशास्त्रेषु ज्ञानं प्रति विवेकादीन्यन्तरङ्गसाधनत्वेनैवोक्तानि न बहिरङ्गसाधनत्वेन, तथापि विवेकादीनां हि, ज्ञाने अन्तरङ्गसाधनीभूतश्रवणमेव प्रत्यक्षं फलम्। श्रवणादिवद्विवेकादीन्यपि जिज्ञासुना मुमुक्षुणाऽवश्यमादर्तान्येव न तु यज्ञादिवद्धातव्यानि। तस्मात्कारणात्, यज्ञाद्ध्यपेक्षयाऽन्तरङ्गत्वाच्च तान्वन्तरङ्गसाधनानीत्युच्यन्ते।

**Nishchaladasa :**

- Vivekadhi Chatushtam is Antarangam but Sravanam is more proximate to Jnanam.

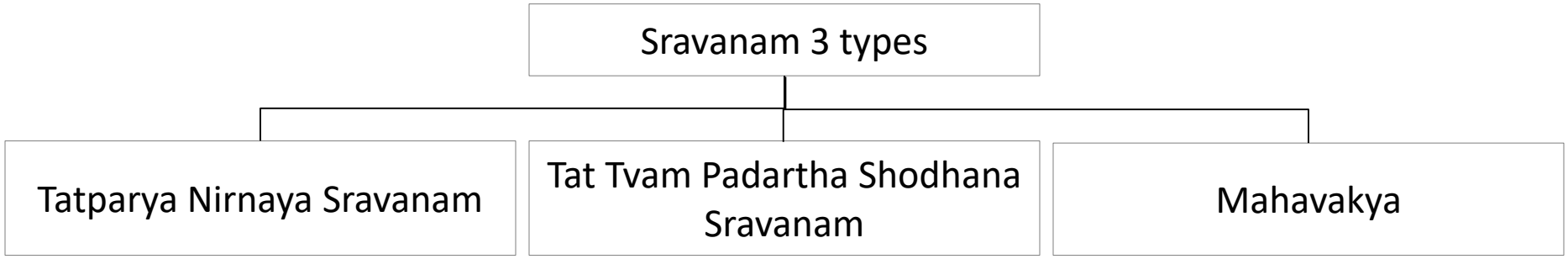
**Topics 24 – 26 :** ज्ञाने मुख्यान्तरङ्गसाधनश्रवणादीनं लक्षणम्-

**Avarta 24 – 26 : Listening, Reasoning and Assimi-lation**

**Topic 24 :** श्रवणलक्षणम्

(२४) श्रवणलक्षणम्- वस्तुतो विचार्यमाणे श्रवणादीन्यपि नान्तरङ्गसाधनानि ज्ञानस्य, किन्तु तत्वमस्यादिमहावाक्यान्येव; प्रमाणफलत्वात् ज्ञानस्य। "तं त्वौपनिषदं पुरुषम्" (बृ. ३-९-२६) "वेदान्तविज्ञानसुनिश्चितार्थाः" (मु. ३.२.६) इत्यादि श्रुतिभ्यः। श्रवणं नाम युत्तया षद्विषतात्पर्यलिङ्गर्वेदान्तवाख्यानामद्वितीये प्रत्यगभिन्नब्रह्मणि तात्पर्यनिर्णयानुकूलचेतोवृत्तिविशेषः।

- Sravanam is general Vedantic study.
- Avasta Trayam, Srishti Karanam, Dvaita Vakyam, Dva Suparna etc.



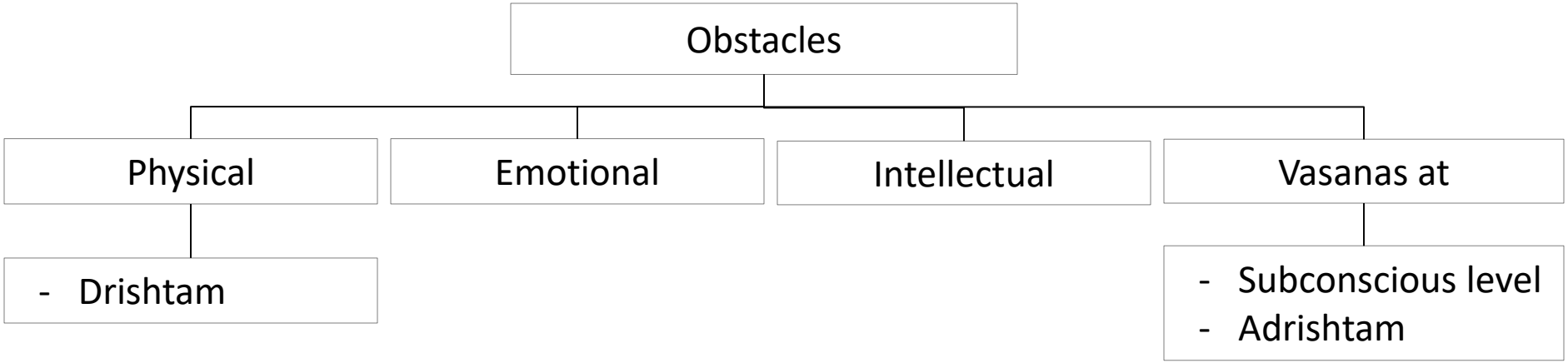
| Tat Paya Nirnaya Sravanam | Tat Tvam Padartha Shodana Sravanam | Mahavakya |
|---|---|---|
| - Dismisses Dvaitam and Visishta Dvaitam as noncentral. | - Avastatrayam, Panchakosha Analyses only Jivatma.<br>- Srishti with no Aikya Analysis – Independently discussed. | - Jivatma, Paramatma equated exclusively.<br>- Liberating message.<br>- Jivatma / Paramatma embracing. |

- I & II – do not contribute to liberating Jnanam, wisdom Sravanam no. 3 alone is Maha Antaranga Sadhanam, generates knowledge.
- I – Jivatma am ever liberated Paramatma.
- Aikya Jnanam only in Mahavakya.
- **Sravanam no. 3 alone is Maha Antaranga Sadhanam.**

**Taittriya Upanishad :**

- When Ananda Atma Brahma Putcham Pratishta, student slept.
- Student if he receives, then, it is meaningful.
- Heard Mahavakyam, ever Muktaha, wants to start meditation?
- Then Mahavakyam has not done the job.
- Blind spot, Moksha not in meditation.

- Understanding Mahavakyam alone is Jnanam.
- All other processes are removal of obstacles to understanding.
- **I understand Mahavakyam but can't accept as a fact, want to do Sadhana to become free.**
- Can't accept as fact here and now that I am free.




- Sravanam no. 3 alone generates Jnanam.
- No 4th Mystic state of consciousness.
- Understood, but don't claim freedom, means obstacles.
- What is Antaranga Sravanam no. 3.
- Tat Tvam Mahavakyam eva… antaranga Sadhanam, that alone gives liberating Jnanam.
- Pramana Phalatvat – Sruti alone is Pramanam for Jivatma / Paramatma – Aikya Jnanam.

## I) Brihadaranyaka Upanishad :

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति; प्राण इति; कस्मिन्नु प्राणः
प्रतिष्ठित इति; अपान इति; कस्मिन्न्वपानः प्रतिष्ठित इति; व्यान इति;
कस्मिन्नु व्यानः प्रतिष्ठित इति; उदान इति; कस्मिन्नूदानः प्रतिष्ठित इति;
समान इति; स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो न हि
शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति ।
एतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;
स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं पुरुषं पृच्छामि;
तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति । तं ह न मेने शाकल्यः;
तस्य ह मूर्धा विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजह्रुरन्यन्मन्यमानाः ॥ २६ ॥

kasminnu tvaṃ cātmā ca pratiṣṭhitau stha iti; prāṇa iti; kasminnu prāṇaḥ
pratiṣṭhita iti; apāna iti; kasminnvapānaḥ pratiṣṭhita iti; vyāna iti;
kasminnu vyānaḥ pratiṣṭhita iti; udāna iti; kasminnūdānaḥ pratiṣṭhita iti;
samāna iti; sa eṣa neti netyātmā, agṛhyo nahi gṛhyate, aśīryo na hi
śīryate, asaṅgo nahi sajyate, asito na vyathate, na riṣyati |
etānyaṣṭāvāyatanāni, aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ;
sa yastānpuruṣānniruhya pratyuhyātyakrāmat, taṃ tvaupaniṣadaṃ puruṣaṃ pṛcchāmi;
taṃ cenme na vivakśyasi, mūrdhā te vipatiṣyatīti | taṃ ha na mene śākalyaḥ;
tasya ha mūrdhā vipapāta, api hāsya parimoṣiṇo'sthīnyapajahruranyanmanyamānāḥ || 26 ||

On what do the body and the heart rest?' 'On the Prāṇa.' 'On what does the Prāṇa rest?' 'On the Apāna.' 'On what does the Apāna rest?' 'On the Vyāna.' 'On what does the Vyāna rest?' 'On the Udāna.' 'On what does the Udāna rest?' 'On the Samāna.' This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. 'These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upaniṣads, who definitely projects those beings and (again) withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.' Śākalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [3 – 9 – 26]

- Tantu Aupunishad Purusham.
- Brahman known through Mahavakyam.

## II) Mundak Upanishad :

| | |
|---|---|
| वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।<br>ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६॥ | **Vedanta-vijnana-suniscit-arthah sannyasa-yogad yatayah suddha-sattvah,**<br>**te brahma-lokesu paranta-kale paramrtah pari-muchyanti sarve II 6 II** |

Having well ascertained beyond all doubts the exact import of the Upanisads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

- Jivatma / Paramatma – Aikyam gathered through Vedanta Vigyanam, Pramanam.

**Sravanam No. 1 : Definition**

- Sravana Nama Shad Vidha Tatparya lingaihi.
- By studying 6 indicators.

" उपक्रमोपसंहाराबभ्यासोऽपूर्वता फलम्।
अर्थवादोपपत्ति च लिन्ङ्गं तात्पर्यनिर्णये ॥" इति वचनात्।

- Kaivalya Upanishad and Taittriya Upanishad introduction discussed this.
- (I) Upakram / Upasamhara, (II) Abhyasa, (III) Apoorvata, (IV) Phalam, (V) Arthavada, (IV) Upapatti.

- Dvaitam talked in Vedanta, not central message of Vedanta.
- **Yuktya :**

  To understand this, we have to do Sravanam.
- By Analysis, by employing 6 clues for analysis, understand that Advaitam alone is central message.
- Ramanuja, Madhavacharya are great personalities.
- Analyse according to capacity of your intellect, what appears rational, logical, accept whether it is from a Bala or parrot.
- If not acceptable even if it is by Shukha Acharya or Krishna Bagawan don't accept.

**Example :**

- Fire is cold, can't accept.
- Dasoham is not the message.
- Message is Soham.
- Tatra Ko Mohaha, Ekatvam Anupashyataha.
- We inherit method of Puja, Namam, Vibhuti…
- Philosophy, knowledge not inherited.
- Knowledge accepted, rejected by using our Buddhi.
- Be guided by our Buddhi.

**Katho Upanishad :**

| | |
|---|---|
| आत्मानँ रथितं विद्धि शरीरँ रथमेव तु ।<br>बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३॥ | Atmanam rathinam viddhi, sariram ratham eva tu,<br>Buddhim tu sarathim viddhi, manah pragraham eva ca II 3 II |

Know the Atman as the Lord of the chariot, who sits within it and the body as the chariot, Know the intellect as the charioteer and the mind as, verily, the reins. [I – III – 3]

- In lifes journey, buddhi is charioteer.
- Om Buhu… hold my nose not my priests nose.
- Use Buddhi and go by your understanding.
- Guru convinced of Advaitam, hence teaches.
- Advitiye Pratyak Abinna Brahmani.
- Have conviction in Jivatma / Paramatma Aikya Jnanam.
- Nondual Jivatma / Paramatma Aikyam is the central message in Sravanam no. 1.

**Revision (22) :**

- Nishchaladasa wants to point out that Sravanam no. 3 alone gives rise to liberating Aparoksha Jnanam (Mahavakya Sravanam).

**Topic 24 – Sravana Definition 3 fold :**

I) Tatparya Nirnaya Rupa Sravanam.

II) Padartha Nirnaya Rupa Sravanam.

III) Mahavakya Sravanam.

- When we discuss Sravanam / Mananam / Nididhyasanam, it is Sravanam no. 1 : Tatparya Nirnaya Rupa Sravanam.

" उपक्रमोपसंहाराबभ्यासोऽपूर्वता फलम्।
अर्थवादोपपत्ति च लिन्ङ्गं तात्पर्यनिर्णये ॥" इति वचनात्।

- By Analysing 6 indicators, establish Advaitam.
- Visishta Advaitam and Dvaitam is in Vedanta but not central message.
- If I become generous and accept all 3 Messages, then it will mean Veda gives Dvaitam, Advaitam which are Mutually exclusive.

**Example :**

- If Math's teacher says
  - 2 + 2 = 5
  - 2 + 2 = 4
  - 2 + 2 = 3

  } All 3 correct

- Then there is problem with teacher not student.
- I should have firm conviction that Advaitam alone is the central message, then this knowledge can be used for practical life.

**Example :**

- Bridge over great Canyon not stable, I won't walk over it.
- Tat Parya Nirnaya Rupa Sravanam should be first clear.

**Then 2nd Sravanam definition :**

- Tat Pada Vichara – Independently.
- Tvam Pada Vichara – Independently.
- Without word knowledge, knowledge of sentence impossible.
- Padartha Nirnaya Rupa Sravanam.
- When Jivatma Svarupa discussed, Paramatma Svarupa not discussed.

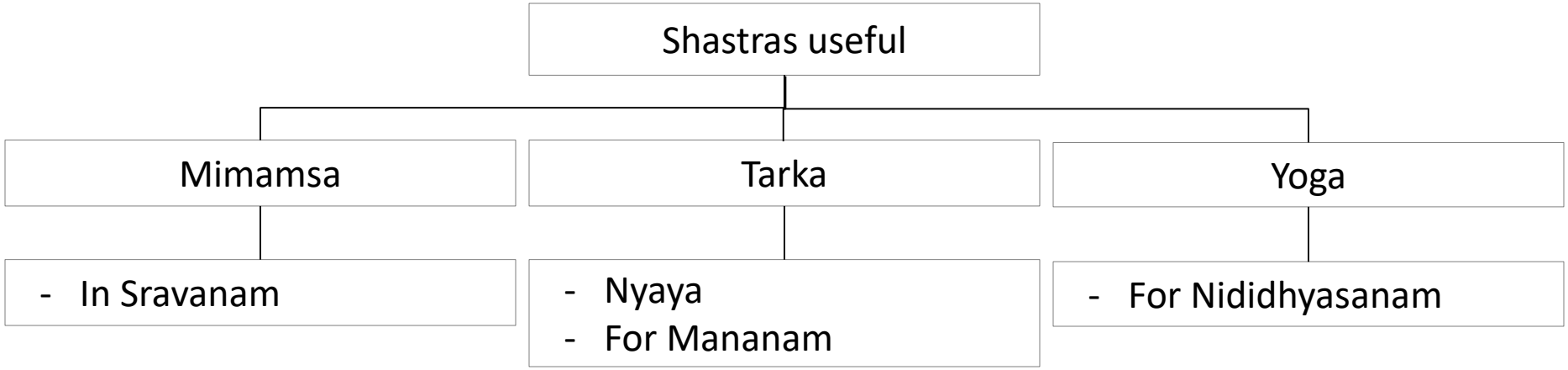
**3rd Sravanam :**

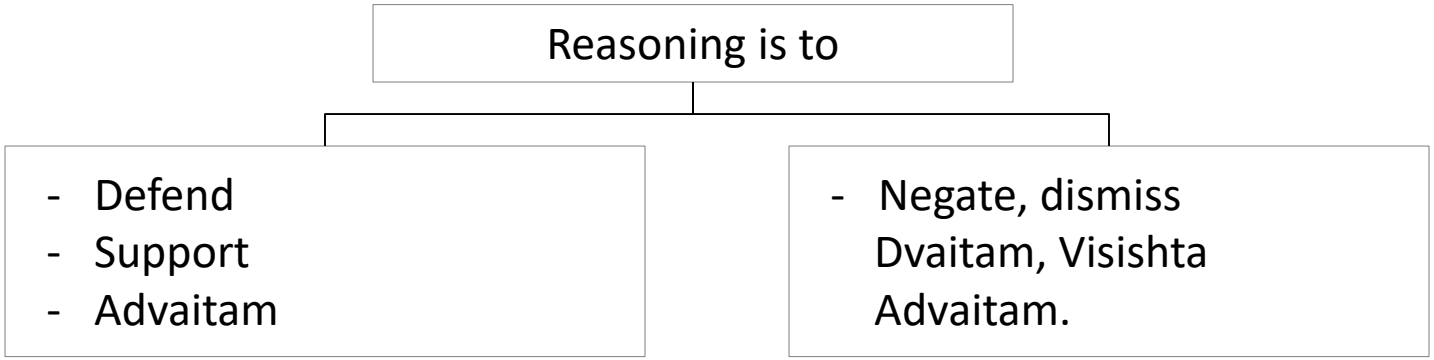
- Mahavakya Sravanam.
- This alone gives liberating knowledge.
- Sravanam 1 and 2 are important supporting Sravanam.
- This is thesis of Nishchaladasa.

## Topic 25 : Definition of Reasoning मननलक्षणम्

(२५) मननलक्षणम्- मननं नाम प्रत्यग्ब्रह्मैक्यसाधक तद्भेदबाधकयुक्तिभिः सदाद्वितीयब्रह्मात्मैक्यानुसन्धानम्।

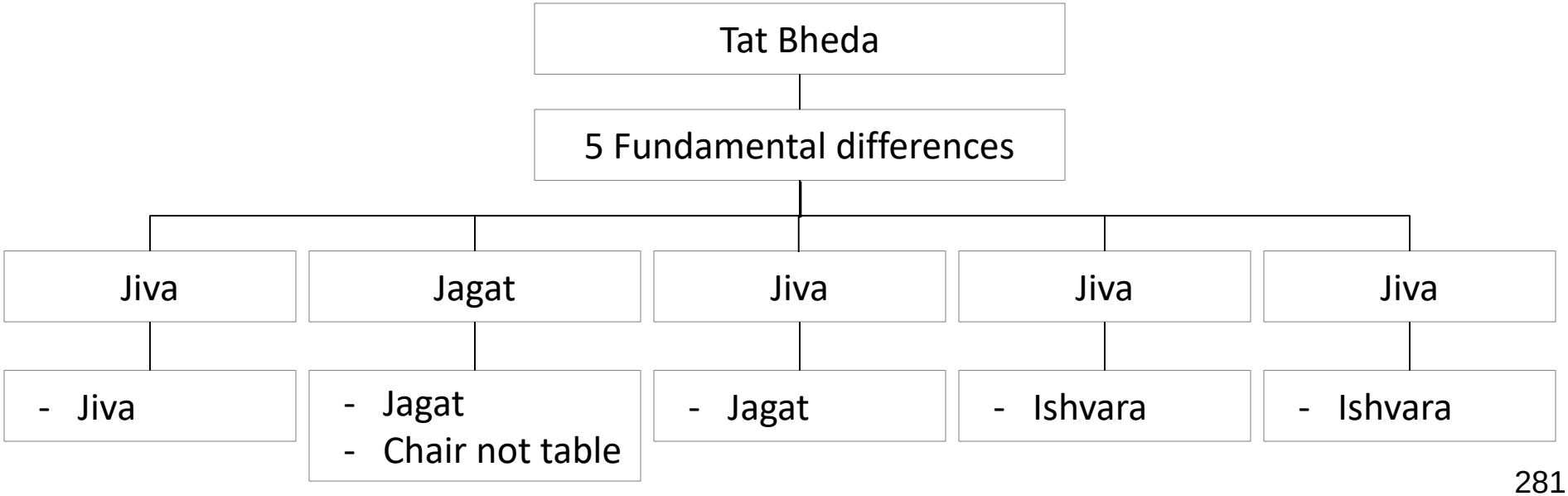
| Mananam | Tat Parya Nirnaya Rupa Sravanam |
|---|---|
| - Use Reasoning, logic.<br>- Nyaya Shastra Pramanam. | - Use scriptural interpretation.<br>- Logic doesn't play important Role.<br>- Mimamsa Pradhanam. |



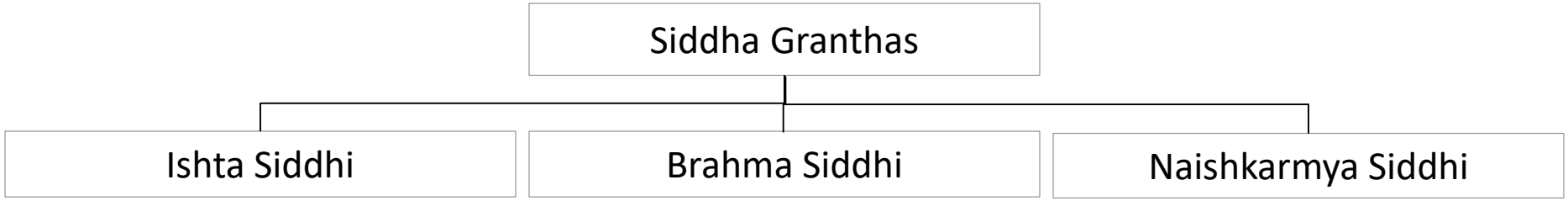



**Pratyak Aikya Brahma Sadhaka :**

| Pratyak | Aikya | Brahma | Sadhaka |
|---|---|---|---|
| - Jivatma | - Advaita | - Paramatma | - Support reinforce.<br>- Negate, falsify. |



- Visishta Advaitin says, if you see Bheda, both Guru and Sishya will go to Narakam.
- Prakrushta Pancha Vida Bheda.
- Dvaitam alone real, Advaitam bluff.
- We must be able to defend, if someone Argues.
- Tat Bheda Vadakaha Yuktibihi Sada.
- Defend when doubt comes in intellect.
- Constantly convince intellect of Advaita Jagat.
- Process called Mananam.



**Topic 26 : Definition of Assimilation** निदिध्यासनलक्षणम्

(२६) निदिध्यासनलक्षणम्- भेदप्रत्यया (अनात्मप्रत्यया) नन्तरितब्रह्माकारप्रत्ययप्रवाह एव निदिध्यासनमुच्यते। निदिध्यासनपरिपाकावस्थैव समाधिरिति, निदिध्यासनेऽन्तर्भावान्न समाधिः पृथक्साधनत्वेन गण्यते।

- Nididhyasana – Lakshanam Bheda Pratyaya Anantharitha Brahmakara Pratyaya Pravaha.
- Continuous flow of thought of Brahman.
- Important topic.

**Meditation :**

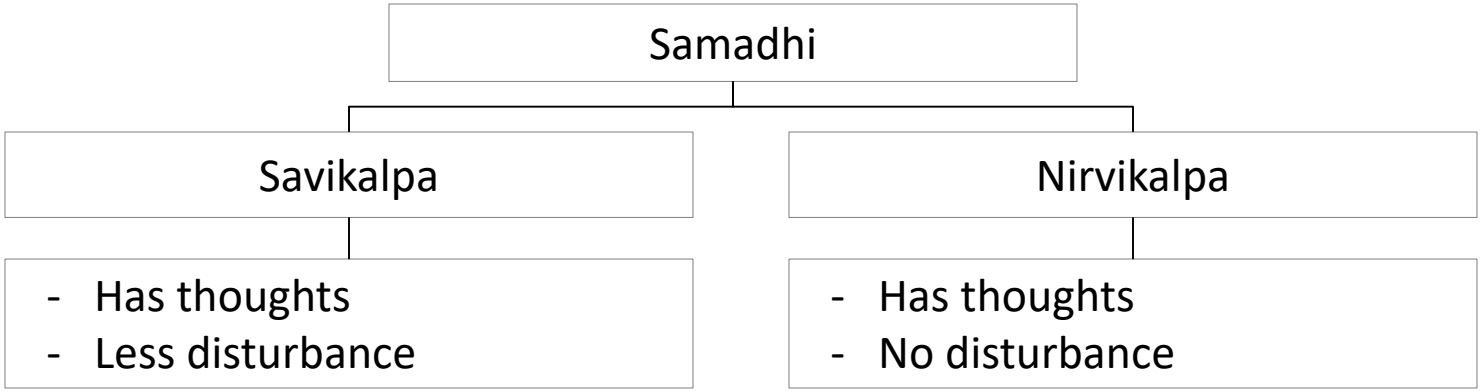
- Not removal of all thoughts, definition in Yoga Shastra, Misconception.
- Yoga and Vedanta are mixed up.

**Yoga :**

- Chitta Vritti Nirodaha.
- Stopping all thoughts.
- Sit without thoughts, something mystic will happen.

- Pratyaya = Thought.
- Pravaha = Continuous flow
- Flow of Brahman thought.
- Bheda Pratyaya Anantarita, without being distracted by other thoughts.
- **Brahmakara Vritti, undistracted by non Brahman thoughts, Bheda Pratyaya, without thought of Division, Dvaitam, Anatma Pratyaya.**
- Flow of Brahman thought.
- Anatma Pratyaya Bheda.
- Savikalpa – Nirvikalpa, Savitarqa.
- Niritarqa, Savichara – Nirvichara, Samprajna – Asamprajna, Sabeeja – Nirbeeja Samadhi are all Yoga Shastra terminologies.
- **Samadhi in Vedanta :**

  Absorbtion in Nididhyasanam.
- Samadhi and Nididhyasanam not 2 different exercises.
- One exercise with less intensity in between is called Nididhyasanam.
- When distractions gone, same called Samadhi.
- Not count Samadhi different from Nididhyasanam.
- Concentrated Nididhyasanam = Samadhi.




- **Samadhi :** One who is absorbed in Brahmakara Pratyaya Pravaha.
- **Savikalpa :**Absorbed in Vedantic teaching, forgetfulness of surrounding, not aware of surrounding.
- How mind can get absorbed so that eyes don't perceive.

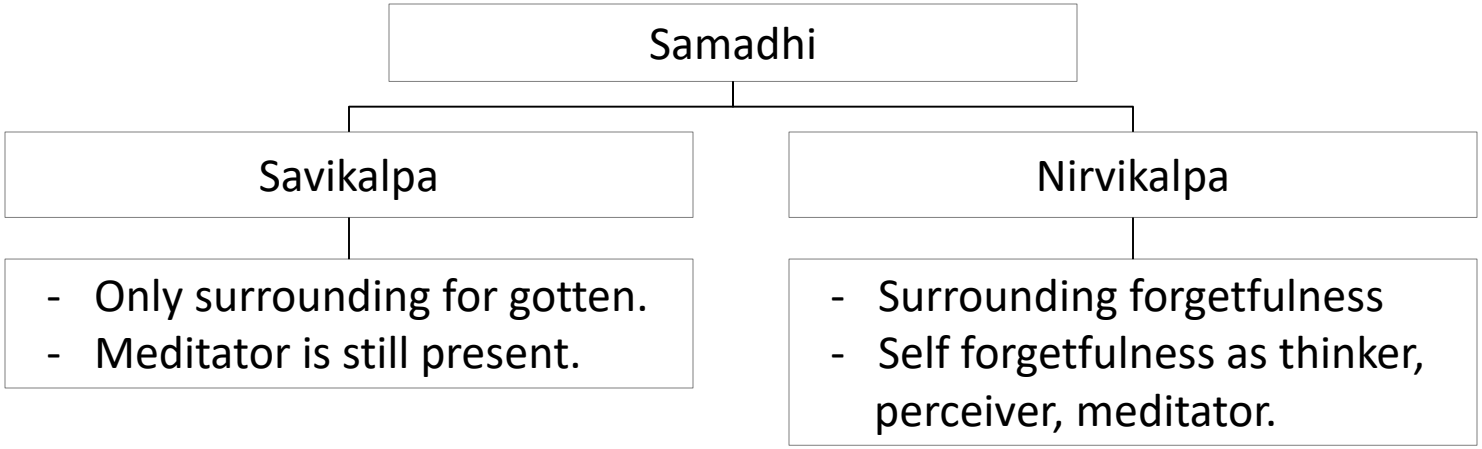
**Experiment :**

- Tv Screen with green, red balls appearing, disappearing.
- When someone focused on counting number of red balls, green balls, he is absorbed and can't see elephant walking in between tv and himself.
- One forgets himself as perceiver or meditator (Self forgetfulness and surrounding forgetfulness).

**Panchadasi :**

ध्यातृ-ध्याने परित्यज्य क्रमाद्ध्येयैकगोचरम् ।
निवातदीपवच्चित्तं समाधिरभिधीयते ।।५५।।

When the mind gradually leaves off the ideas of the meditator and the act of meditation and is merged in the sole object of meditation (viz., the Self), and is steady like the flame of a lamp in a breezeless it is called the super-conscious state (Samadhi). [Chapter 1 – Verse 55]




- Meditator and meditating process is forgotten in Nirvikalpa Samadhi.
- Only Absorbtion is there.
- Not counted separately.
- It is intense Nididhyasanam only.
- Nididhyasane Antar Bhavat.
- Since Samadhi included in Nididhyasanam itself, nobody can directly practice Samadhi.
- Only can practice Nididhyasanam, which may or may not get converted into Samadhi.
- Example : Coming to class is choice, will involved.
- Whether you get absorbed in class can’t say.
- Someday in class absorbtion takes place, sometimes distraction.
- Samadhi depends on Punyam, not in our hands.
- Nididhyasanam is Prayathna Siddham, Samadhi not in our hands.
- May, may not happen.

**Topic 27 :** श्रवणादिप्रयोजननिरूपणम्

**Establishing the benefit of Listening etc :**

(२७) श्रवणादिप्रयोजननिरूपणम्- श्रवणादीनि यद्यपि न साक्षाज्ज्ञानसाधनानि, अप्रमाणत्वात्; तथापि तानि ज्ञानप्रतिबन्धकीभूतबुद्धिदोषासंभावनाविपरीतभावनादीन् नाशयन्ति। असंभावना= संशय:। विपरीतभावना=विपर्यय: ।

- Role o Sravanam / Mananam / Nididhyasanam in our spiritual pursuit.
- Sravanam No. 1, Tatparya Nirnaya.
- Mahavakya Sravanam, not here, what contributes in which manner.
- All 3 not Sakshat Jnana Sadhanam, does not contribute directly to knowledge.
- Why?
- Apramatvat, none is in list of Pramanam.
- Mananam not in Pramanam list.
- Mananam not enumerated, not for enlightenment, knowledge.
- Knowledge from Sravanam no. 3 Mahavakya Sravanam only.
- Nididhyasanam, Samadhi can't give Jnanam.

- Why important point?
- Apramanatvat non is Pramanam.

**Yadyapi Thatapi :**

- Still, even thought they don't contribute to knowledge directly, they are not useless.

**Example :**

- Bring water in cup.
- Cup is carrier to be taken and disposed off.
- Holds water, indirectly useful.
- What quenches thirst is only water.
- Asambavana – Misconception, Viparita Bavana :
- Mananam destroys misconceptions, will indirectly contribute.
- All misconceptions are Sishya's Buddhi Dosha, defects of intellect.
- They are not Ishvara, Shastra or Guru Doshas.
- These are points from Sankshepa Sharira Grantha.
- What do Doshas do?
- They obstruct understanding, cognition, apprehension of teaching.
- **Misconception :**

  Have only knowledge, mystic experience will come in Samadhi.

| Mananam – Benefit | Nididhyasanam – Benefit |
|---|---|
| - Asambavana<br>- Samshaya<br>- Doubt | - Viparita Bavana<br>- Viparyaya<br>- Habitual wrong thinking Paradigm.<br>- Δ format biggest obstacle. |

श्रवणस्योपयोग: - वेदन्तवाक्यं किमद्वितीयं ब्रह्म बोधयति, उत यत्किञ्चिदर्थान्तरमिति प्रमाणगतसंदेह:

- All 3, Sravanam / Mananam / Nididhyasanam – meant for removing misconceptions, not for knowledge.
- This is benefit of Sravanam / Mananam / Nididhyasanam in general.

**Topic 24 :**

- Definition of Sravanam.
- Benefit of Sravanam no. 1 – Tatparya Nirnaya Rupa Sravanam.

**Topic 25 :**

- Definition of Mananam.
- Sravanam no. 1 is to remove interpretational problem, nothing to do with logic, Mimamsa Pradhanam.
- Shankara, Ramanujam, Madhavacharya interpret Gita, Upanishad, Brahma Sutra in 3 different ways.

- All celebrate Chaturmasya Vritam to do Puja to Parampara.
- Two say, central message is Dasoham, you require Bhagawans support, he is great, you are not great.

**Truth :**

- You are support of entire universe.
- Tat Tvam Asi, 9 times,

**Chandogya Upanishad :**

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

*Sa ya eṣo'ṇimaitadātmyamidaṁ sarvaṁ tatsatyaṁ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca.*

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6 – 8 – 7]

**Taittriya Upanishad :**

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति ।
तदप्येष श्लोको भवति ॥ १२ ॥

**sa yascayam puruse yascasavaditye sa ekah I**
**sa ya evamvit asmallokatpretya I**
**etamannamayamatmanamupasankramati I**
**etam pranamayamatmanamupasankramati I**
**etam manomayamatmanamupasankramati I**
**etam vijnanamayamatmanamupasankramati I**
**etamanandamayamatmanamupasankramati I**
**tadapyesa sloko bhavati II 12 II**

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss… regarding this there is the following Vaidika Verse. [II – VIII – 12]

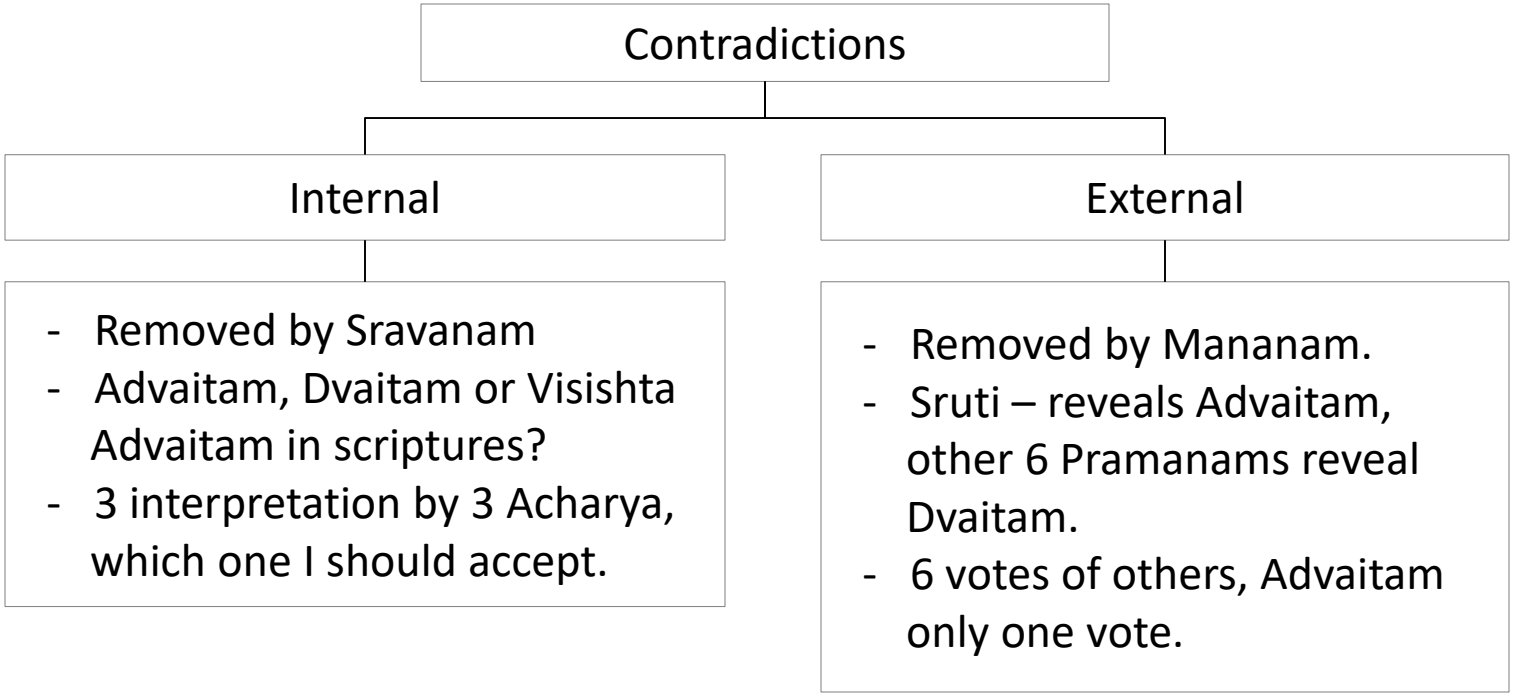
- Still Ramanuja says you are Dasa.

**Rama Rai Kavi :**

- Did interpretational comparision of Shankara and Ramanuja Gita, Sloka by Sloka, also for Brahma Sutra.
- Vedanta teaching Advaitam is Dvaitam? Soham or Dasoham?
- Prarabda Balam makes us all go on and on..

**Revision (23) :**

- What is role of Sravanam no. 1 – Tatparya Nirnaya Rupa Sravanam? For removing interpretational confusion.
- 3 levels of doubts, 3 Sadhanas, Sravanam / Mananam / Nididhyasanam.
- Sravanam – to remove doubts born out of internal contradictions within Vedanta.
- Vedanta talks of Dvaitam, Visishta Advaitam and Advaitam.
- It has 3 types of Vakyas, has seeming contradiction.


Contradictions
Internal
External
- Removed by Sravanam
- Advaitam, Dvaitam or Visishta Advaitam in scriptures?
- 3 interpretation by 3 Acharya, which one I should accept.
- Removed by Mananam.
- Sruti – reveals Advaitam, other 6 Pramanams reveal Dvaitam.
- 6 votes of others, Advaitam only one vote.

- Till it is resolved, intellect will not find ambient atmosphere and will not be comfortable.
- Need contradiction free atmosphere.
- Resolving that is called Sravanam.
- Pratyaksha reveals Dvaitam.
- Anumanam, Arthapatti, Upamanam, depend on Pratyaksham, will reveal Dvaitam only.
- Laukika Shabda, Karma Khanda reveals Dvaitam.
- Resolving external contradiction is called Mananam.

Subjective Contradiction
(Removed by Nididhyasanam)

| Knowledge | Feeling |
| --- | --- |
| - Advaitam<br>- Asamsari<br>- Shastra Janya Jnanam | - Samsari<br>- Viparita Bavana<br>- I am not on shore of Moksha. |

- Till all 3 are eliminated, intellect not convinced.

3 Methods / Means

| Sravanam | Mananam | Nididhyasanam |
| --- | --- | --- |
| - Interpretational issues, Tatparya Nirnayam.<br>- Internal contradiction<br>- Pramana Gatha Asambavana Dosha.<br>- Dvaitam, Visishta Advaitam contradiction within Sruti.<br>- Tatparya Nirnaya Rupa Sravanam. | - Removes external contradiction, Prameya Gatha Sandeha.<br>- Prameya Asambana Dosha.<br>- Aneka Pramana Dosha | - Remove subjective contradiction within me.<br>- Svatapramana, Dosha<br>- Feeling and knowledge gap. |

मननस्योपयोग: - जीवब्रह्मणोरभेद: सत्य: उत भेद इति प्रमेय गतसंदेह:। स चानेकप्रकारोऽपि मननेन निवार्यते।

Gap – Continues

- I know I am Brahman.
- Liberated, Asamsari.
- Ishvara – Omniscient, Omnipotent.
- Abheda Satyam (Jiva / Brahman).
- Aikyam fact.
- Boldly claim I am Jagat Adhishtanam, Srishti Karanam.
- I am Ananda Svarupa, Shantala, Tushtala.

- I feel I am Jiva.
- Samsari.
- Alpiscient, Alpipotent
- Bheda Satyam (Jiva / Brahman)
- My Anubava, I am sorrowful.
- All other Pramanams talk about Bheda only.
- Sarva Pramana Virodha.
- Sankhya, Yoga, Jaina, Baudha, Purva Mimamsa, Laukayita.

- Contradictions are at intellectual level to be knocked off.
- Mananam removes all Pramana Contradictions.

**Brahma Sutra :**

- Chapter 1 – Sravanam.
- Chapter 2 – Avirodha Adhyaya, Mananam.
- In spite of removal of Pramana (internal) and Prameya (External) contradictions, subjective contradiction remains, no conviction in intellect.
- I feel Samsari.

निदिध्यासनस्योपयोग:-'देहादिदृश्यप्रपञ्च: सर्वोऽपि सत्य:, जीवब्रह्मणोर्भेदश्च सत्य:' इति धीर्विपरीतभावना। सा च निदिध्यासनेन निवार्यते।
एवं श्रवणादित्रयं ज्ञानप्रतिबन्धकीभूतासंभावनाविपरीतभावनानिवृत्तिद्वारा परम्परया अपरोक्षज्ञानसाधनं भवति। न तु साक्षात्।

- My feeling is different from what I know.
- Others don't know problem.
- Internal situation, I am Nitya Mukta, have intellectual conviction.
- I can't claim.
- Feeling, knowing contradiction called Viparyaya Viparita Bhavana.
- World is Mithya.

- Intellectually convinced, in practical life can't accept.
- Advaita Siddhi – quote Jagan Mithya, practical life can't accept.
- My problems, Maha Satyam, family, body, mind, profession, Maha Satyam.
- Jeeva Brahma Bheda exists.
- I am no where near.
- Samipya, Soropya… Salochayam.
- Sravanam far away, not anywhere near God.
- This strong internal message coming from inner most heart.

| Problems | I |
|---|---|
| Satyam | Am far away from creator |

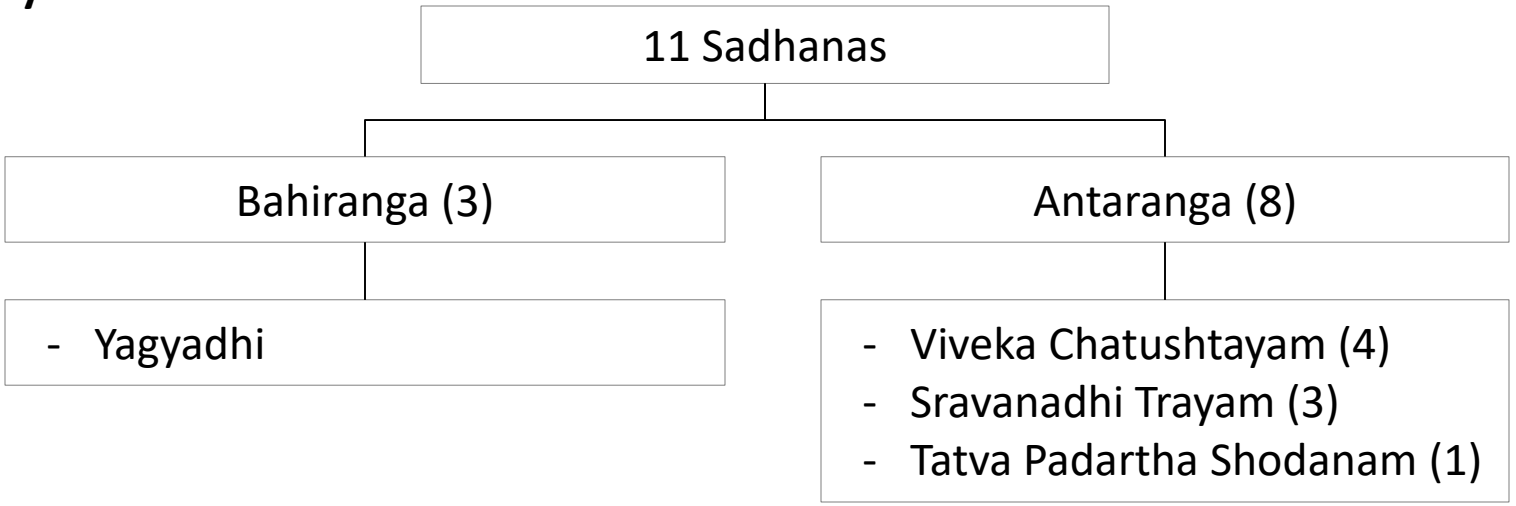
- Opposite internal message is called Viparita Bhavana.
- Viparitam to Vedantic message.

**Mandukya Upanishad Karika :**

- Mano Nirgraha is given.
- Big importance, like emptying ocean with help of blade of grass.
- It is a long internal process.

- In this manner Sravanadhi Trayam is meant to remove 3 fold contradictions :
  - Pramana Asambavana
  - Prameya Asambavana
  - Viparita Bavana.
- 3 contradictions called Jnana Nishta Pratibandaka.
- By removing these, Aparoksha Jnanam Sadhanam Bavati, helps in Advaita Jnanam and Nishta, not direct Sakshat Jnanam.

**Discovery :**




- 11 doesn’t produce Jnanam, remove obstacles, indirect Sadhana.
- Tat Tvam Padartha Shodanam is independent enquiry of Jivatma Svarupa and Paramatma Svarupa (Sravanam no. 2).
- Does not deal with Aikyam, not Sakshat Sadhanam.
- What is Sakshat Sadhanam?

**Topic No. 28 : Direct means to direct knowledge** अपरोक्षज्ञानसाक्षात्साधनम्

(२८) अपरोक्षज्ञानसाक्षात्साधनम्- ज्ञानस्य साक्षात्साधनं तु श्रोत्रेद्रियसंबद्धवेदान्तवाक्यमेव। तश्च द्विप्रकारम्।

अवान्तरवाक्यं महावाक्यं चेति।

जीवात्मपरमात्मस्वरूपप्रतिपादकवाक्यमवान्तरवाक्यम्।

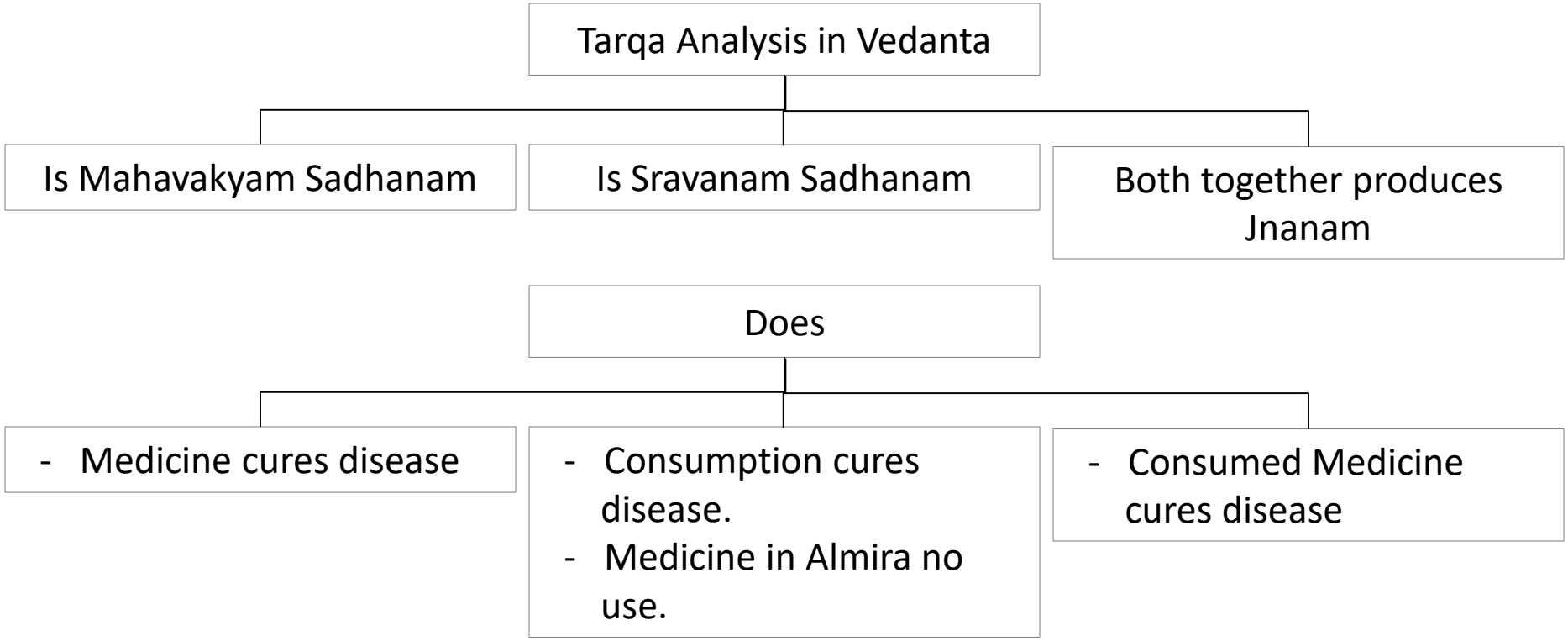
तदैक्यप्रतिपादकवाक्यं महावाक्यमिति चोच्यते।

अवान्तरवाक्येन परोक्षमेव ज्ञानं जायते। महावाक्येन त्वपरोक्षमेव। 'अस्ति ब्रह्म' इति ज्ञानं परोक्षम्।

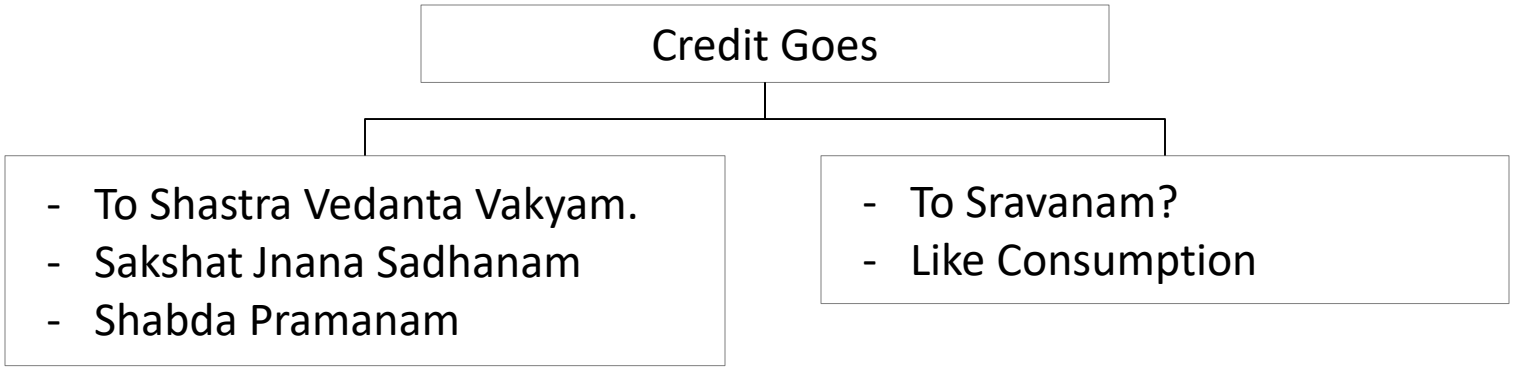
'अहमेव ब्रह्म' इति ज्ञानमपरोक्षम्।

- Mahavakya Sravanam (No. 3) alone is Aparoksha Jnana Sadhanam.

| Sravanam No. 1 | Sravanam No. 2 | Sravanam No. 3 |
|---|---|---|
| - Resolving Dvaitam, Advaitam, Visishta Advaitam. | - Independent study of Jivatma and Paramatma. | - Aparoksha Jnana Sadhanam |




- Sravanam Sahita Mahavakyam produces benefit of Jnanam, not each one alone.
- Credit goes to Mahavakyam, not Sravanam, credit goes to Medicine which has ability, capacity to cure disease.



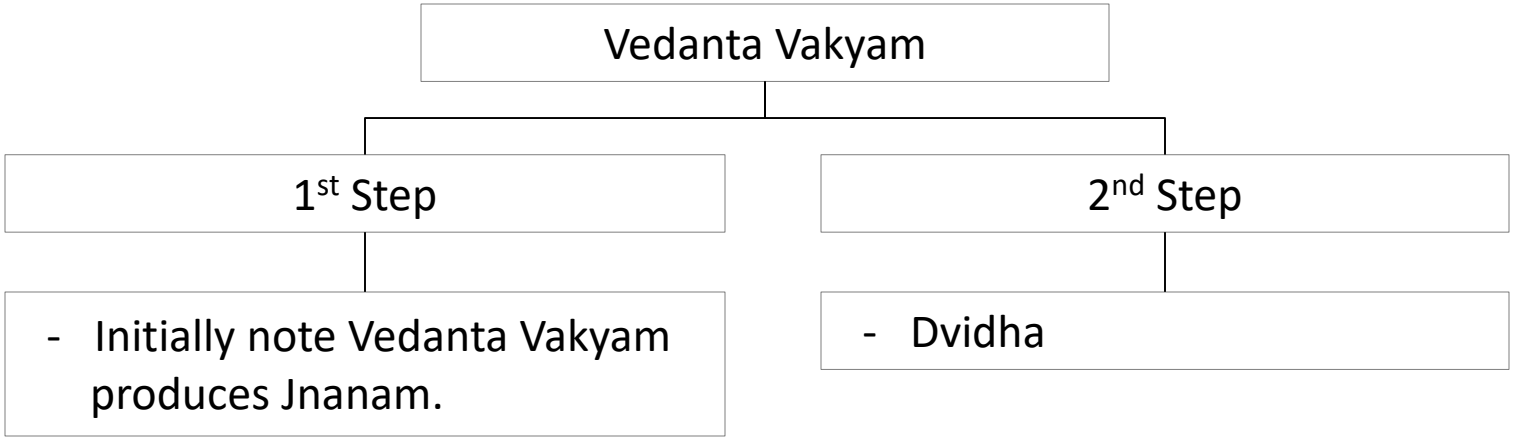
- 11 Sadanas – preparatory.
- Vedanta Mahavakya alone takes credit, consumed through ears.

**Brihadaranyaka Upanishad :**

- Srotrai vai Sampat.
- Veda Sampat through Srotra Indriyam.
- Srotram – compared to Ganga Devi – Pavaka, purifier.
- Srotram eats Vedanta Vakyam.
- Sravana Indriyam and Sravanam important but credit goes to Shabda Pramana Janya Jnanam, not Sravana Janya Jnanam.
- Keep Vakya on top.

**Topic :**

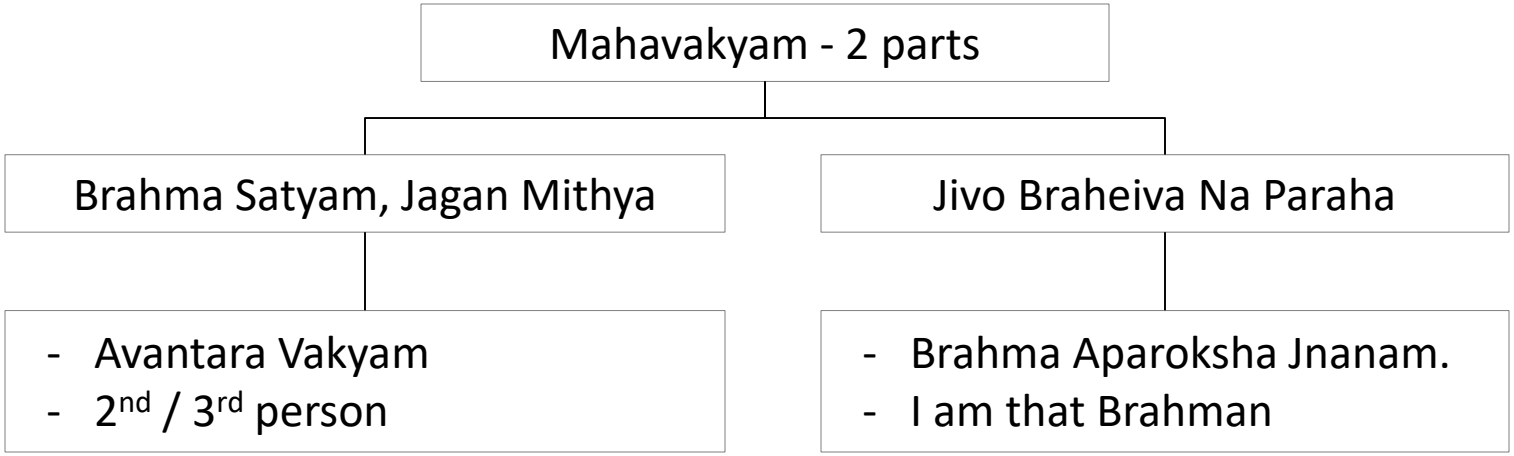
- Sruti Vedanta Vakya Aparoksha Jnana Sadhanam.



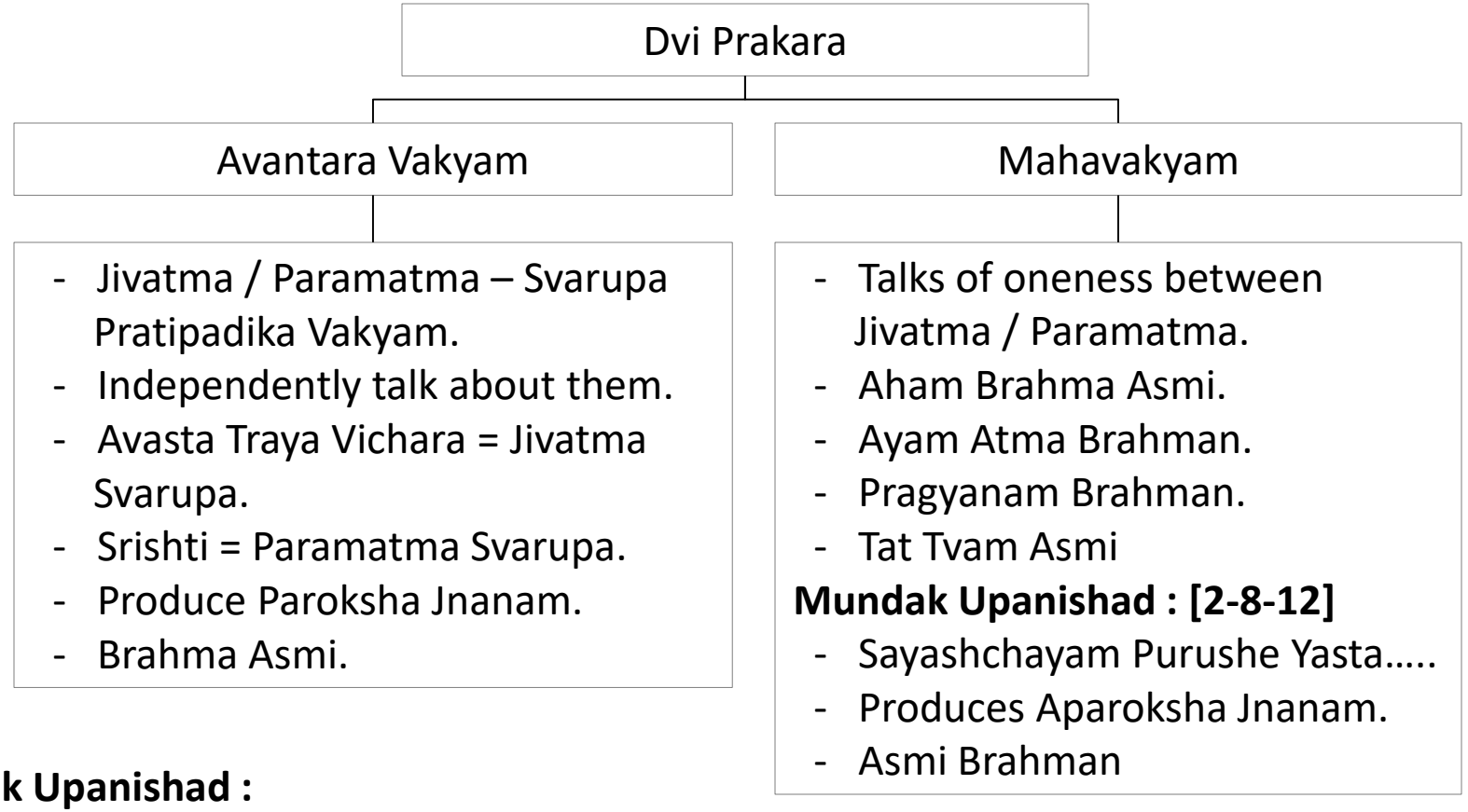
Dvidha
Brahma Lakshana, Pradhana, Pratipadikam
Aham Brahma Asmi
- Produces Paroksha Brahma Jnanam.
- Brahman is Srishti, Sthithi Laya Karanam.
- Nitya, Shuddha, Mukta Ananda, Nirvikalpa, Nirvikara.
- Avantara Vakyam.
- Aparoksha Jnanam

**Avantara Vakyam :**

- Generates Brahma Jnanam as 3rd person, Paroksha Jnanam.
- “That Brahman”, is Anatma.
- Anatma can never be Brahman because Anatma is Mithya.
- 3rd, 2nd person is Mithya.


Mahavakyam - 2 parts
Brahma Satyam, Jagan Mithya
Jivo Braheiva Na Paraha
- Avantara Vakyam
- 2nd / 3rd person
- Brahma Aparoksha Jnanam.
- I am that Brahman

- Aparoksha Jnanam, not mysticism, but claiming I am Brahman.
- Knowledge relating to myself called Aparoksha (including confusions).
- When I learn to claim I am Brahman, it is called Aparoksha Jnanam.
- Both Paroksha and Aparoksha Jnanam is generated by Sravanam no. 3.
- Sruta Mahavakya produces Brahman Paroksha, Aparoksha Jnanam.
- Jnanasya Sakshat Sadhanam (not 3 Bahiranga and 8 Antaranga).
- Give credit to Vakyam not to you or Sadhanam.
- Sadhanam = Consumption.
- Aushadi – Medicine = Vakyam.
- Srotra Indriya Sambanda – Vakyam consumed by Srotra Indriyam.


Dvi Prakara
Avantara Vakyam
Mahavakyam
- Jivatma / Paramatma – Svarupa Pratipadika Vakyam.
- Independently talk about them.
- Avasta Traya Vichara = Jivatma Svarupa.
- Srishti = Paramatma Svarupa.
- Produce Paroksha Jnanam.
- Brahma Asmi.
- Talks of oneness between Jivatma / Paramatma.
- Aham Brahma Asmi.
- Ayam Atma Brahman.
- Pragyanam Brahman.
- Tat Tvam Asmi
Mundak Upanishad : [2-8-12]
- Sayashchayam Purushe Yasta…..
- Produces Aparoksha Jnanam.
- Asmi Brahman

**Mundak Upanishad :**

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति ।
तदप्येष श्लोको भवति ॥ १२ ॥

**sa yascayam puruse yascasavaditye sa ekah I**
**sa ya evamvit asmallokatpretya I**
**etamannamayamatmanamupasankramati I**
**etam pranamayamatmanamupasankramati I**
**etam manomayamatmanamupasankramati I**
**etam vijnanamayamatmanamupasankramati I**
**etamanandamayamatmanamupasankramati I**
**tadapyesa sloko bhavati II 12 II**

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss… regarding this there is the following Vaidika Verse. [II – VIII – 12]

**Revision (24) :**

**Topic 28 :**

(२८) अपरोक्षज्ञानसाक्षात्साधनम्- ज्ञानस्य साक्षात्साधनं तु श्रोत्रेद्रियसंबद्धवेदान्तवाक्यमेव। तश्च द्विप्रकारम्।
अवान्तरवाक्यं महावाक्यं चेति।
जीवात्मपरमात्मस्वरूपप्रतिपादकवाक्यमवान्तरवाक्यम्।
तदैक्यप्रतिपादकवाक्यं महावाक्यमिति चोच्यते।
अवान्तरवाक्येन परोक्षमेव ज्ञानं जायते। महावाक्येन त्वपरोक्षमेव। 'अस्ति ब्रह्म' इति ज्ञानं परोक्षम्।
'अहमेव ब्रह्म' इति ज्ञानमपरोक्षम्।

- After 11 supportive Sadhanas (3 Bahi + 8 Antar), Mahavakya Sravanam is main direct Sadhanam to produce Brahma Jnanam.
- Vedanta Vakyam produces Brahma Jnanam.

**What is general rule – reason?**

- Any Jnanam is generated by Pramanam only.

I) There is Brahman and I know Lakshanam of Brahman.

| Svarupa Lakshanam (Nature) | Tatasta Lakshanam (Function) |
|---|---|
| - Satyam<br>- Jnanam<br>- Anantham | - Jagat Karanam |

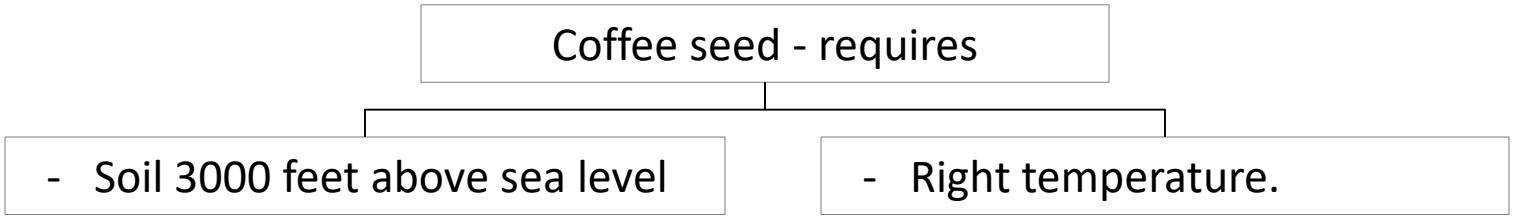
- We know existence of Brahman, Svarupam and Tatastham.

| Avantara Vakyam | Mahavakyam |
|---|---|
| - Brahma Paroksha Jnanam.<br>- Jiva – Svarupam independently studied.<br>- Paramatma – Svarupam independently studied.<br>- Sravanam No. 2 (Tat Tvam Padartha) Asti Brahman. | - Generates Aparoksha Jnanam.<br>- Aham Eva Brahman Asmi. |

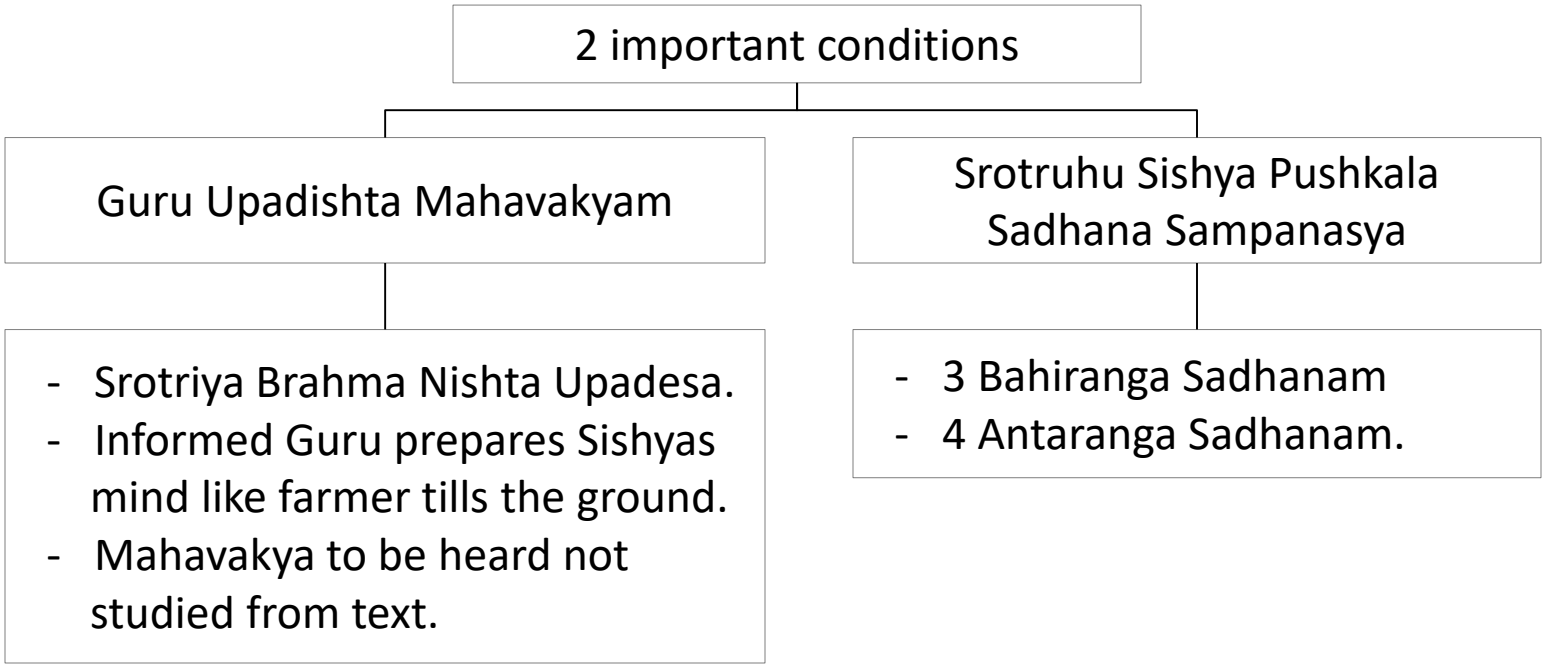
"त्वमेव ब्रह्मासी" इति गुरुपदिष्टमहावाक्यश्रवणानन्तरं श्रोतुः शिष्यस्य पुष्कलसाधनसंपन्नस्य "अहं ब्रह्मास्मि" इत्यपरोक्षमेव ज्ञानं जायते।

- You are indeed Brahman taught through Mahavakyam.

- To generate knowledge, 2 conditions important.




- Not in Singapore beach with $28^{o}$ C
- Chemical reactions take place in : Normal temperature pressure (NTP) cryogenic reactions (low temperature).
- Reagents remaining same different temperature required.
- Mahavakyam has potential power to generate knowledge.


2 important conditions
Guru Upadishta Mahavakyam
- Srotriya Brahma Nishta Upadesa.
- Informed Guru prepares Sishyas mind like farmer tills the ground.
- Mahavakya to be heard not studied from text.
Srotruhu Sishya Pushkala Sadhana Sampanasya
- 3 Bahiranga Sadhanam
- 4 Antaranga Sadhanam.

**Katho Upanishad :**

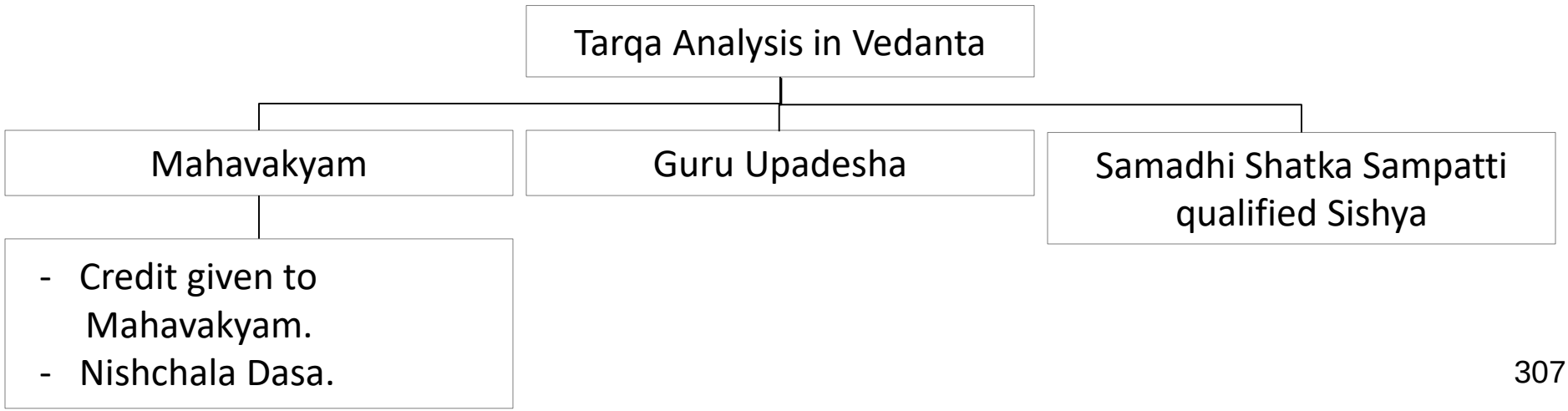
नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,

Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta II 9 II

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when thaught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [I – II – 9]

- Yagya, Dana, Tapas + Viveka, Vairagya, Samadhi Shatka Sampatti, Mumukshutvam = Pushkala.
- Pushkala means optimum, sufficient enough, not 100% Sadhana Chatustaya Sampatti, optimum Satva Guna, Brahmana Guna required.
- If 2 conditions are there, what will Mahavakyam do?
- Ananya Prokte Agathi Asya Nasti.
- Sishya will helplessly understand he is Brahman even if he doesn't want.



| Bhamatikara and Vachaspati Mishra | Vidyaranya | Nishchaladasa |
|---|---|---|
| - Give equal credit to Mind of student. | - Gives equal credit to mind and Mahavakyam. | - Gives credit to Mahavakyam. |
| **Example :**<br>- Credit to stomach. | **Example :**<br>- Medicine + stomach | **Example :**<br>- Only Medicine. |

| Common factor | Unique factor |
|---|---|
| Doctor + Stomach | Mahavakyam, Medicine |

श्रोत्रेणासंबद्धं वाक्यं नैव ज्ञानं जनयेत्। अत: श्रोत्रेन्द्रियसंबद्धमहावाक्यमेवापरोक्षज्ञानहेतु:। महावाक्येन सर्वेषां ज्ञानमपरोक्षमेव जायते, न तु परोक्षमिति नियम:।

- Only heard Mahavakyam generates Jnanam, not when in the book.
- Medicine in bottle will not cure.
- Consumed Medicine is cure, heard Mahavakyam liberates.
- If mind not behind ears while listening, student will miss.
- Anyontara Atma – Manomaya, Pranamaya, Vigyanamaya heard, missed Brahma Ananda Putcham Pratishtam.

**Taittriya Upanishad :**

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्मात् प्राणमयात् ।
अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य यजुरेव शिरः ।
ऋग्दक्षिणः पक्षः । सामोत्तर पक्षः
आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २॥

**tasyaisa eva sarira atma yah purvasya,**
**tasmadva etasmatpranamayat,**
**anyo'ntara atma manomayah, tenaisa purnah,**
**sa va esa purusavidha eva, tasya purusavidhatam**
**anvayam purusavidhah, tasya yajureva sirah,**
**rgdaksinah paksah, samottarah paksah,**
**adesa atma, atharvangirasah puccham pratistha,**
**tadapyesa sloko bhavati II 2 II**

Of that former (annamaya), this pranamaya is the atman. Different from this pranamaya – self made up of the pranas, there is another self constituted of the mind, with that self made of mind, the pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (adesa) is the trunk and the group of hymns of Atharva-vada is the tail and the support. There is the following Vaidika verse bout it. [II – III – 2]

- Sravanam must be for 60 minutes, not selective.
- Need attention span and preoccupied mind.
- Family, office, profession thoughts cause pre-occupation and are obstacles to Sravanam.
- Sanyasi mind gets Aparoksha Jnanam in the class itself.

**Gita :**

| | |
|---|---|
| ज्ञेयः स नित्यसंन्यासी<br>यो न द्वेष्टि न काङ्क्षति ।<br>निर्द्वन्द्वो हि महाबाहो<br>सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥ | **jñēyaḥ sa nityasannyāsī**<br>**yō na dvēṣṭi na kāṅkṣati \|**<br>**nirdvandvō hi mahābāhō**<br>**sukhaṃ bandhāt pramucyatē \|\|5-3\|\|** |

He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

- **Not Kashaya Vastram but Raaga Dvesha Rahita Antahkaranam required.**
- Ataha, therefore, Mahavakya listened by unoccupied mind is Aparokshana Hetuhu, generator of Aparoksha Jnanam.
- This is the rule, Niyama.
- Removes most prevalent misconception, will get intellectual knowledge in class and Aparoksha Jnanam in Nirvikalpa Samadhi, mystical experience.
- Aparoksha Jnanam in Jagrat Avastha not in Samadhi Avastha.
- In Meditation, recollect knowledge, even in Samadhi can be absorbed in knowledge.
- **Samadhi used for Absorbtion in the memory of knowledge.**
- Helps in recollection, not for generation of knowledge.
- We accept Samadhi for recollection.

**Topics 29 – 31 :**

**Mahavakya is the cause for direct knowledge – Objection and Answer :**

(आ २९-३१)- महावाक्यमपरोक्षज्ञानहेतुरित्यत्राक्षेपसमाधानानि-

- Vidyaranya (Purva Pakshi) raises an objection.
- What is important – Guru, Sishya, Shastra? Who has more credit?

| Vidyaranya | Nishchaladasa |
|---|---|
| Sishya and Shastra equal credit | Shastra gets highest credit |

- Nishchaladasa borrows from Sarvajnatma Muni – Vedantic Acharya of 10$^{th}$ century, disciple of Sureshvaracharya, Author of Sankshepa Sharirakam.
- 2000 metres in different metres, commentary on Brahma Sutras (Sharirakam).
- Concise version of Brahma Sutras, 4 Chapters, verse 14 – 19 referred here by Nishchaladasa.
- Sarvajnatma concludes that Shastra should get primary credit, unique medicine for Samsara.

**Topic 29 :** अत्र केचिदाक्षिपन्ति

(२९) अत्र केचिदाक्षिपन्ति- (१) श्रवणादीनि महावाक्यानि च समुच्चित्यैवापरोक्षज्ञानं जनयन्ति। केवलानि तु वाक्यानि परोक्षमेव ज्ञानं जनयेयुः, नापरोक्षम् ।

(२) केवलवाक्यान्येव यद्यपरोक्षज्ञानं जनयेयुस्तर्हि व्यर्थानि स्युः श्रवणमननिदिध्यासनानीति।

- Mahavakya takes credit, not Guru or Sishya.
- Akshepa – objection by Vidyaranya camp.
- Samadhana – reply by Sarvajnata group, Samkshepa Shariram group.

**Purva Pakshi Statement :**

I) Mahavakya and Sravanam no. 1, Mananam and Nididhyasanam done by Sishyas intellect, combined, generates Aparoksha Jnanam.

- Don’t neglect Sishyas role and hype Mahavakyam.

| Vicharasahita Mahavakyam | Vichara Rahita Mahavakyam |
|---|---|
| Aparoksha Jnanam | Paroksha Jnanam |

II) If Vichara Rahita Mahavakyam with Sravanam no. 3 generates Jnanam, Sravanam No. 1 / Mananam / Nididhyasanam – will become redundant, futile, Vyartham.

- Spiritual Sadhana will be only 15 minutes instruction by Guru, you are Jagat Karanam Brahman.
- Why long Abhyasa?

**Purva Pakshi Continues :**

- If Siddanta argues and says Sravanam No. 1, Mananam, Nididhyasanam, will not become redundant, how will obstacles of Pramana Asambavana, Prameya Asambavana, Viparita Bhavana be removed.

**Revision (25) :**

न च केवलमहावाक्यादपरोक्षमेव ज्ञानं जायते, श्रवणादीनां त्वसंभावनाविपरीतभावनानिवृत्तावुपयुक्तत्वान्नव्यर्थतेति वाच्यम्।

- Internal debate between 2 Advaitins – Nishchaladasa (N) and Vidyaranya group (V).

What produces Aparoksha Jnanam?

| Nishchaladasa | Vidyaranya |
| --- | --- |
| - Vichara Rahita, Kevala Mahavakyam produces Aparoksha Jnanam. | - Vichara Sahita Mahavakyam generates Aparoksha Jnanam.<br>- Kevala Mahavakyam produces only Paroksha Jnanam. |

**Panchadasi :**

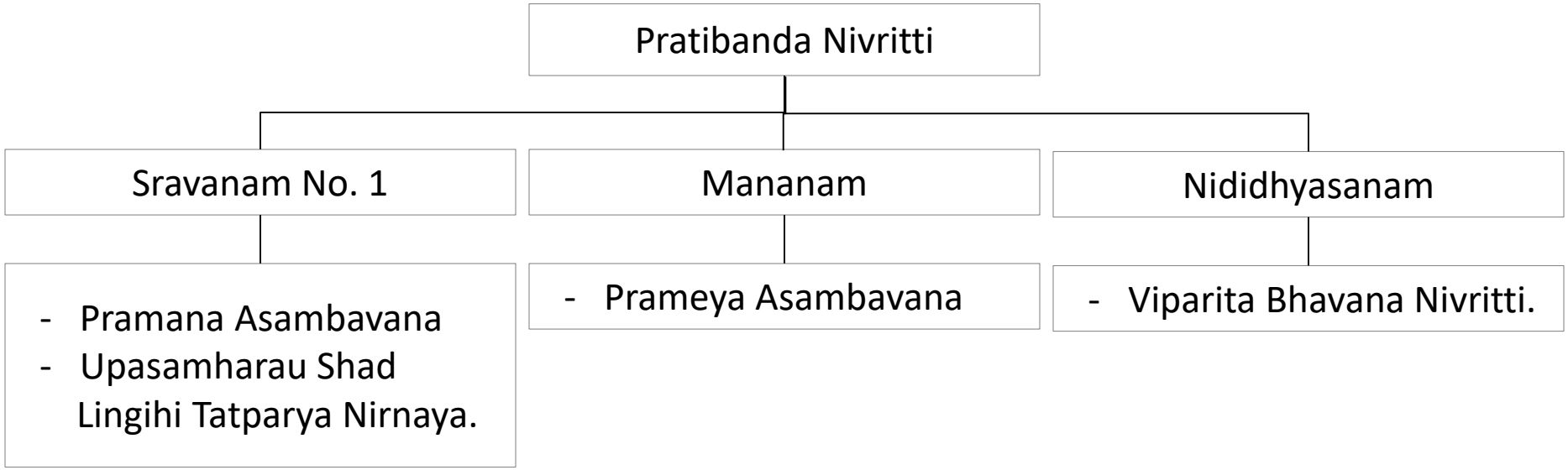
| | |
| --- | --- |
| वाक्यमप्रतिबद्धं सत्प्राक्परोक्षावभासिते ।<br>करामलकवद्बोधमपरोक्षं प्रसूयते ।।६२।। | Then the great dictum, freed from the obstacles (of doubt and ambiguity), gives rise to a direct realization of the Truth, as a fruit in one's palm – truth which was earlier comprehended indirectly. [Chapter 1 – Verse 62] |
| परोक्षं ब्रह्मविज्ञानं शाब्दं देशिकपूर्वकम् ।<br>बुद्धिपूर्वकृतं पापं कृत्स्नं दहति वह्निवत् ।।६३।। | The knowledge of Brahman obtained indirectly from the Guru, teaching the meaning of the great dictum, burns up like fire all sins, committed upto that attainment of knowledge [Chapter 1 – Verse 63] |
| अपरोक्षात्मविज्ञानं शाब्दं देशिकपूर्वकम् ।<br>संसारकारणाज्ञानतमसश्चण्डभास्करः ।।६४।। | The direct realization of the knowledge of the Self obtained from the Guru's teaching of the great dictum, is like the scorching sun, that dispels the very darkness of Avidya, the root of all transmigratory existence. [Chapter 1 – Verse 64] |

**Purva Pakshi :**

- If mere Mahavakyam Sravanam no. 3 can generate, “I am Jagat Karanam Brahman”, what is use of Sravanam No. 1, Mananam, Nididhyasanam.
- They will become redundant.

**Nischala Dasa :**

- Sravanam / Mananam / Nididhyasanam do not contribute to Jnanam.
- They help in removing 3 obstacles.




- Upaukatatvat, still relevant, no Vyartha, Redundant, invalid.

**Purva Pakshi :**

- If Kevala Mahavakyam generates Aparoksha Jnanam, there will be no obstacles to remove.
- If Mahavakyam is heard, it will produce Aparoksha Jnanam only.
- Vidyaranya group and Madhusudhana Saraswati have the same view.
- Nishchaladasa has support of Sureshvaracharya and Sarvajnata Muni in Sankshepa Shariram.

**Topic 30 :** प्रथमाक्षेपस्य समाधानम्

(३०) प्रथमाक्षेपस्य समाधानम्- यदुक्तं शब्दसामान्यं परोक्षमेव ज्ञानं जनयेदिति, नैतत्साधु। यतोऽयमेव स्वभाव: शब्दस्य यत् परोक्षापरोक्षरूपद्विविधज्ञानजनकत्वमिति।

- Nishchaladasa goes to fundamentals, word is Shabda Pramanam, capable of generating Jnanam.

**Question :**

- Can Shabda Pramanam generate Paroksha or Aparoksha Jnanam?

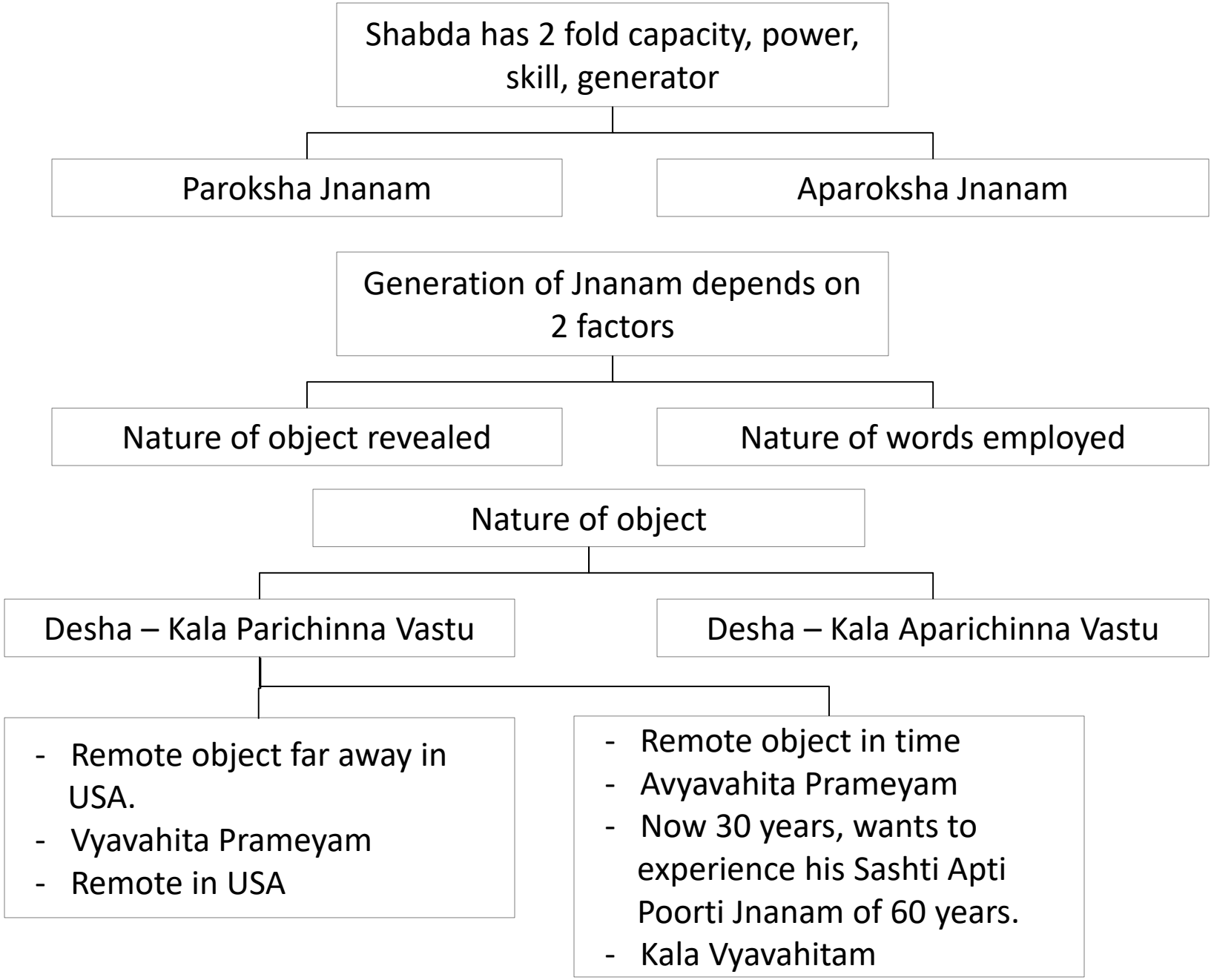
**Nishchala Dasa :**

- Shabda Pramanam can generate both Paroksha Jnanam and Aparoksha Jnanam depending on the object, Prameyam (Nature of object – Prameyam) and type of Shabda Pramanam used, and also context.
- Purva Pakshi – contention that it can generate only Aparoksha Jnanam is not acceptable.
- Only after $n^{th}$ time – Vichara, Shabda can generate Jnanam.

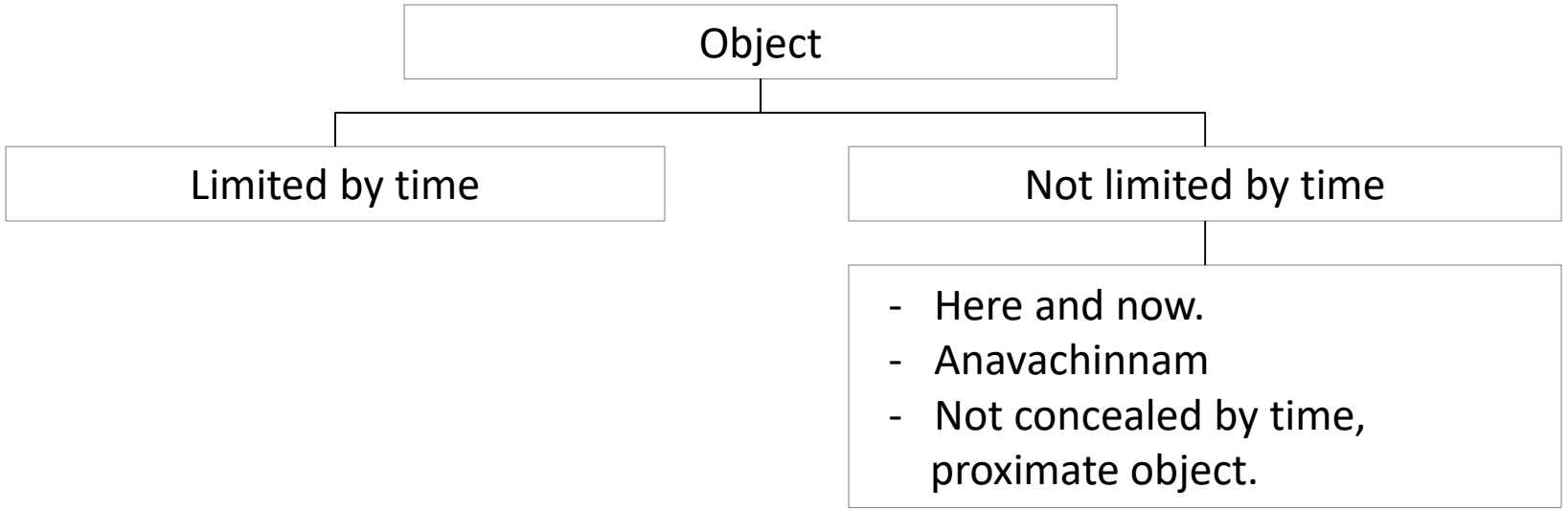
**Nishchala dasa :**

- Kevala Vakyam Paroksha Jnanam Eva Janayati – this statement of Purva Pakshi not acceptable.

**Rule No. 1 :**


Shabda has 2 fold capacity, power, skill, generator
Paroksha Jnanam
Aparoksha Jnanam
Generation of Jnanam depends on 2 factors
Nature of object revealed
Nature of words employed
Nature of object
Desha – Kala Parichinna Vastu
Desha – Kala Aparichinna Vastu
- Remote object far away in USA.
- Vyavahita Prameyam
- Remote in USA
- Remote object in time
- Avyavahita Prameyam
- Now 30 years, wants to experience his Sashti Apti Poorti Jnanam of 60 years.
- Kala Vyavahitam

- Avrutam – distanced by Vyavahitam (space) or Avyavahitam (time).
- Avarutam – Anavrutam.
- Avachinnam – Anadavachinnam.




| Vyavahitam Vishayam | Avyavahita Vishayam |
|---|---|
| - Remote object<br>- Limited by space and time. | - Proximate object.<br>- Not limited by time and space. |

**Rule No. 2 :**

- When Shabda Pramanam deals with remote object, it will only be Paroksha Jnanam.

**Example :**

- Knowledge of Heaven, Indra.

- Even though I have attained the knowledge, it is only remote, Paroksham.
- **Vyavahita Jnanam Paroksha Jnanam Sarvada Bavati, whether Laukika or Vedica Shabda Pramanam, if object is Vyavahita Vastu.**
- Jnanam of Paroksha Vastu – remote object always Paroksham.
- If Bhagawan describes, impact more, Devata Jnanam – Paroksha Jnanam.
- Svarga, eternally Paroksham for human beings.

अव्यवहितवस्तुविषयकं शाब्दं ज्ञानं परोक्षमपरोक्षं च भवति।
यदा अव्यवहितवस्तुविषयकं ज्ञानं 'अस्ति' इति शब्देन जायते तदा अव्यवहितस्यापि वस्तुनो ज्ञानं परोक्षमेव भवति। यथा "दशमोऽस्ति" इत्यत्र "अस्ति" शब्देन जायमानमव्यवहितस्याप दशमपुरषस्य ज्ञानं परोक्षमेव भवति। यदा अव्यवहितवस्तुविषयकं ज्ञानं "इदमस्ति" इत्यादिशब्दप्रमाणेन जायते तदा तज्ज्ञानमपरोक्षमेव भवति, न परोक्षम्। यथा "दशमस्त्वमसि" इत्यत्र "त्वमसि" शब्देन जायमानं दशमपुरुषज्ञानमपरोक्षमेव भवति।

- Remote object will always be remote, whatever may be nature of Shabda Pramanam.

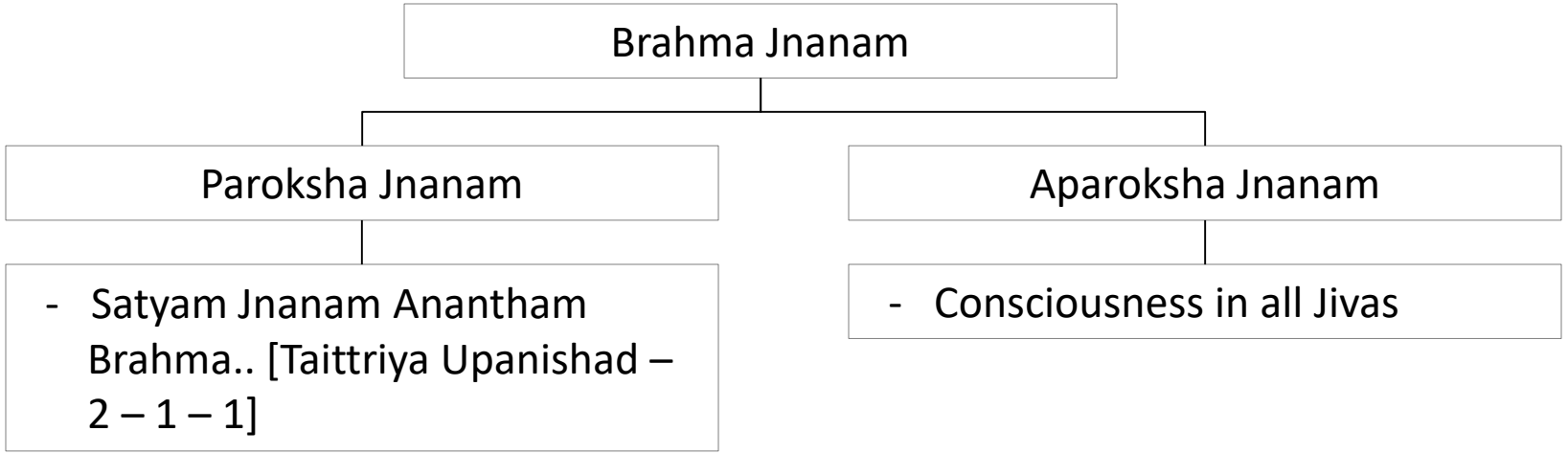
**3rd Rule : Avyavahita Vastu**

- When object is proximate, intimately available, it will generate either Paroksha or Aparoksha Jnanam.

Intimate Prameyam Shabda Pramanam generates depending on Nature of words used

| Paroksha Jnanam | Aparoksha Jnanam |
| --- | --- |
| - "10th man is there"<br>- Dashamo Asti. | **Guru :**<br>- Tat Tvam Asi<br>- Aparoksham<br>- 10th man you are looking for is you yourself.<br>- Dashama Tvam Asmi. |

एवमेव प्रकृतस्य ब्रह्मण: सर्वप्राणिप्रत्यगात्मभूतत्वादत्यन्ताव्यवहितस्य नित्यापरोक्षरूपस्यापि ज्ञानं, 'तदस्त्" इत्यवान्तरवाक्येन परोक्षमेव जायते। महावाक्यं तु 'दशमस्त्वमसि' इतिवत् श्रोतुरात्मत्वेनापरोक्षतया ब्रह्म बोधयति। अत एव महावाक्येनाव्यवहितप्रत्यग्ब्रह्मापरोक्षज्ञानमेव जायते, न त परोक्षमति।


Brahma Jnanam
Paroksha Jnanam
Aparoksha Jnanam
- Satyam Jnanam Anantham Brahma.. [Taittriya Upanishad – 2 – 1 – 1]
- Consciousness in all Jivas

**Taittriya Upanishad :**

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,**
**satyam jnanamanatam brahma,**
**yo veda nihitam guhayam parame vyoman,**
**so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- You need not work to experience Brahman.
- Sruti says you are Brahman.

**Keno Upanishad :**

प्रतिबोधविदितं मतम्
अमृतत्वं हि विन्दते।
आत्मना विन्दते वीर्यं
विद्यया विन्दतेऽमृतम्॥४॥

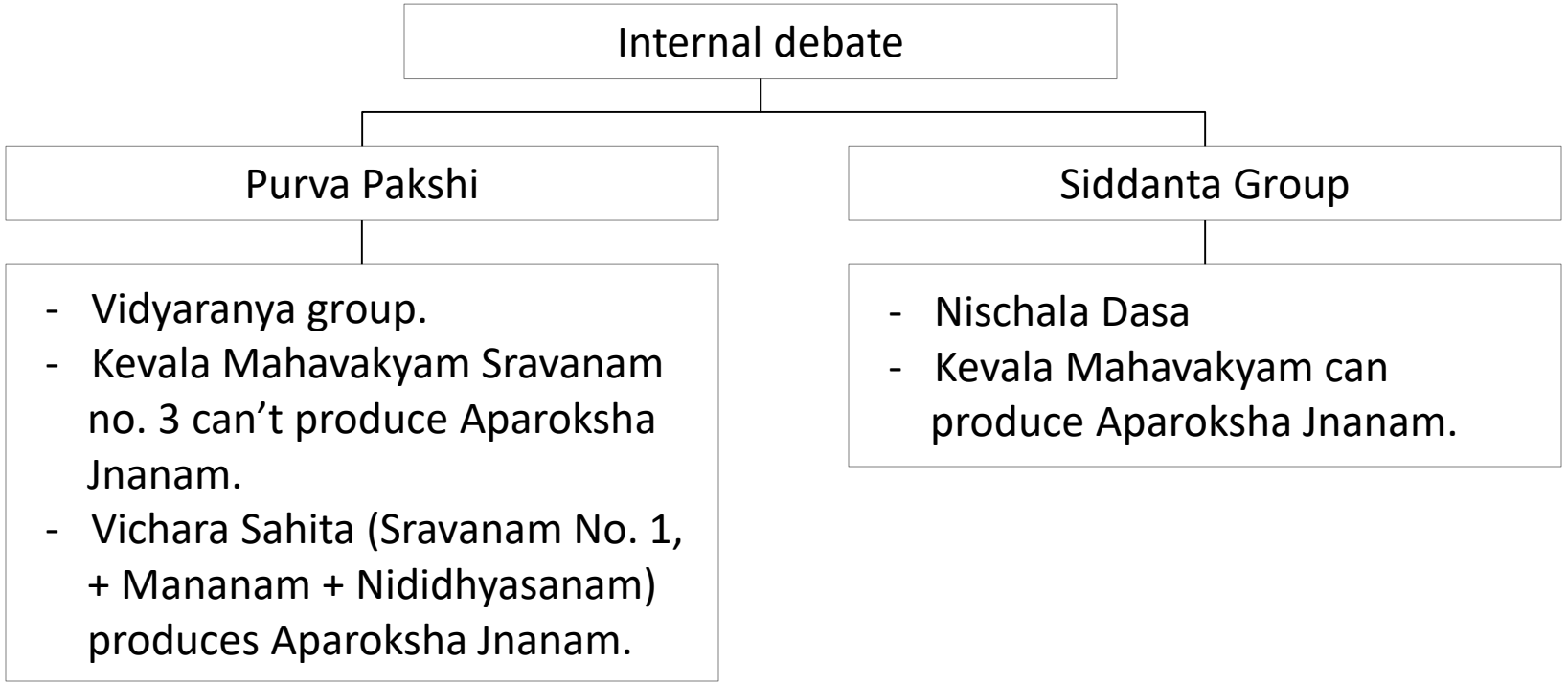
*Pratibodha-viditaṁ matam*
*amṛtatvaṁ hi vindate.*
*Ātmanā vindate vīryaṁ*
*vidyayā vindate'mṛtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- When knowledge is born of proximate Vastu, that knowledge without requiring Sravanam / Mananam / Nididhyasanam – is Aparoksha Jnanam like Dashamaha Asmi, Tvam Asmi.
- Brahman is Nitya Aparoksha Vastu, intimate subject.
- In all Pranis, consciousness is available.
- If Guru uses Asti it is Paroksham, if Guru uses Asmi – Aparoksha.
- Language can change meaning from Paroksham to Aparoksham.

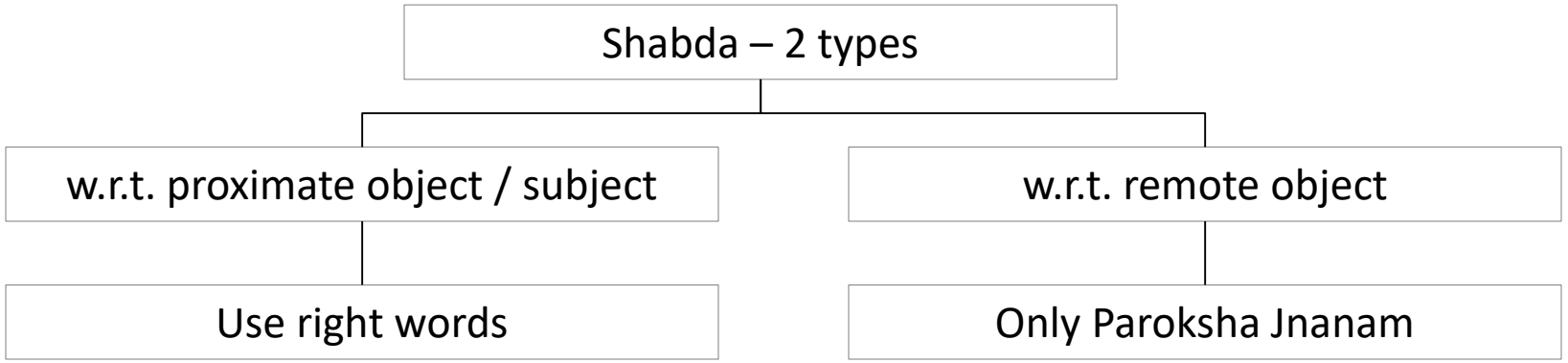
**Revision (26) :**

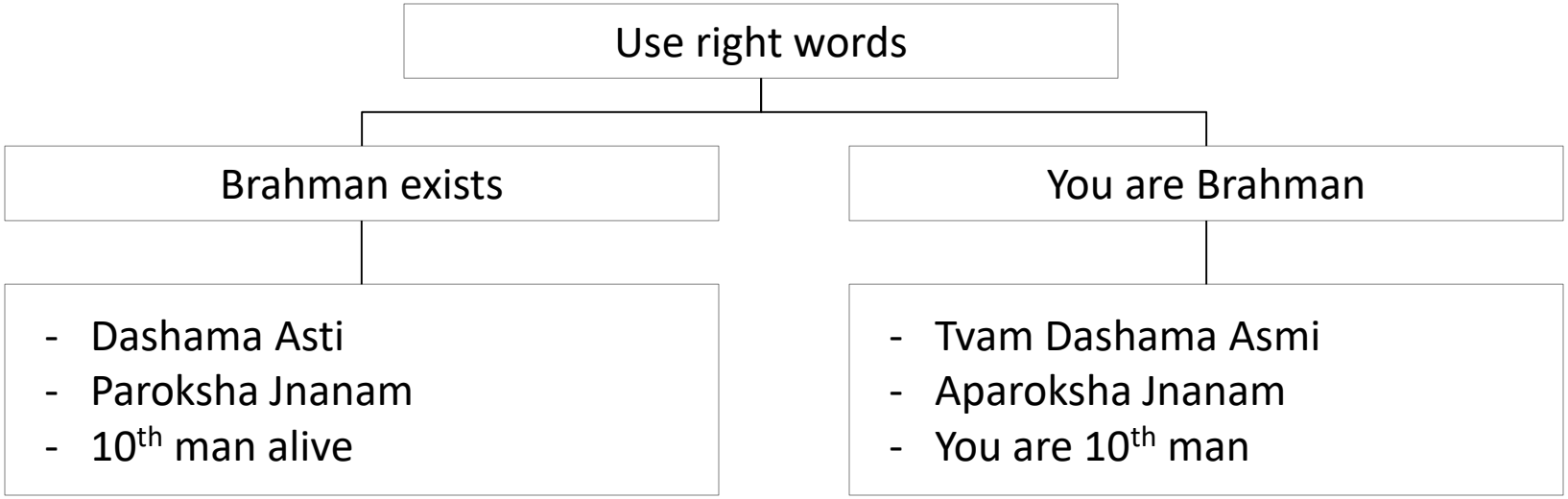
महावाक्यं तु 'दशमस्त्वमसि' इतिवत् श्रोतुरात्मत्वेनापरोक्षतया ब्रह्म बोधयति।
अत एव महावाक्येनाव्यवहितप्रत्यग्ब्रह्मापरोक्षज्ञानमेव जायते, न तु परोक्षमिति।


Internal debate
Purva Pakshi
Siddanta Group
- Vidyaranya group.
- Kevala Mahavakyam Sravanam no. 3 can't produce Aparoksha Jnanam.
- Vichara Sahita (Sravanam No. 1, + Mananam + Nididhyasanam) produces Aparoksha Jnanam.
- Nischala Dasa
- Kevala Mahavakyam can produce Aparoksha Jnanam.

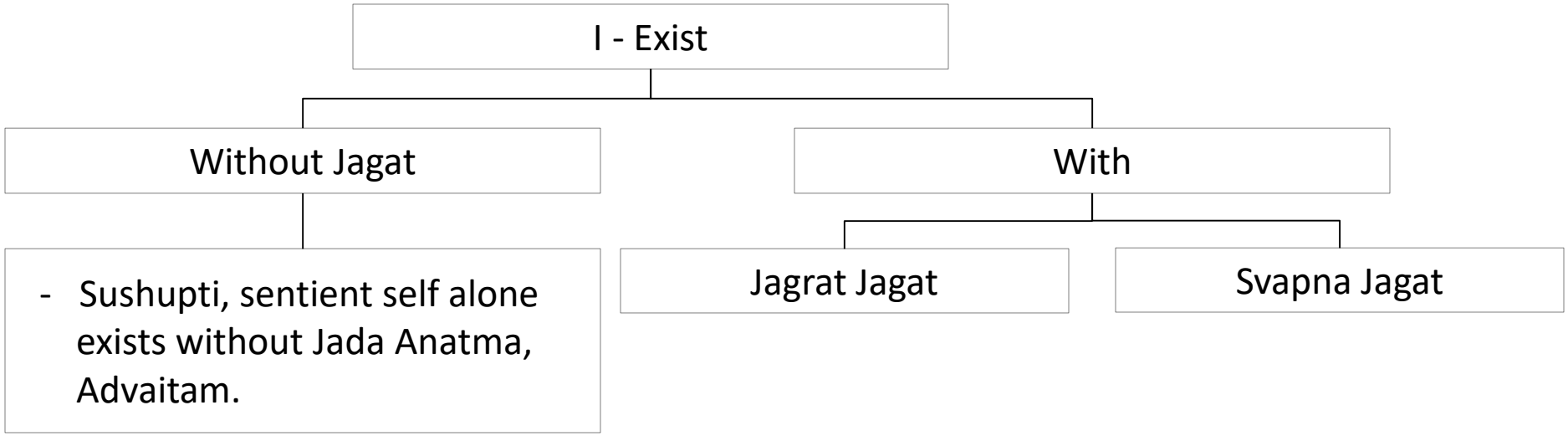
- Both accept Mahavakyam is capable of generating Aparoksha Jnanam.

**Topic 30 :**






- **Knowledge about myself, subject can never be Paroksha Jnanam, always present with or without Jagat.**




- I am always proximate entity.
- **Kevala Mahavakyam can generate Aparoksha Jnanam.**

**Topic 31 :** द्वितीयाक्षेपस्य समाधानम्

(३१) द्वितीयाक्षेपस्य समाधानम् --- यतूक्तं

महावाक्येनापरोक्षज्ञानोत्पत्यङ्गीकारेऽपरोक्षज्ञानोत्पत्याधिकरणेऽसंभावनाध्यनुत्पत्तेः श्रवणादीनां वैयर्थ्यं स्यादिति, तदसत्। कश्चन राजा स्वामात्यं भच्छ्र्वुनामकं चक्षुषा पश्यन्नपि विपरीत भावनया यथा न विवेद तं, तथा महावाक्येन ब्रह्मापरोक्षज्ञानोत्पत्तावपि यस्यान्तः करणे असंभावनादिदोषाः प्रतिबन्धका वर्तन्ते तस्य सकलङ्कंज्ञानं नैव फलाय कल्पते।

- Nishchala Dasas answer to 2nd objection raised by Vidyaranya group for Siddantis assertion : “Kevala Mahavakya can generate Aparoksha Jnanam”.
- Technical topic.

**Purva Pakshi :**

- Suppose Mahavakya Sravanam no. 3 produces Aparoksha Jnanam in the mind of student which is locus of knowledge, then 3 fold obstacles will not exist for him with Aparoksha Jnanam.

3 obstacles

| Pramana Asambavana | Prameya Asambavana | Viparita Bavana |
|---|---|---|
| - Interpretational problem, Dvaitam or Advaitam.<br>- Removed by Sravanam no. 1, hearing Sruti. | - Logical, external contradiction.<br>- Aneka Pramana Dosha.<br>- Removed by Mananam. | - Habitual problem.<br>- Feeling and knowledge gap<br>- Removed by Nididhyasanam. |

- 3 obstacles can't coexist in such a students mind, then they become futile.

**Brihadaranyaka Upanishad :**

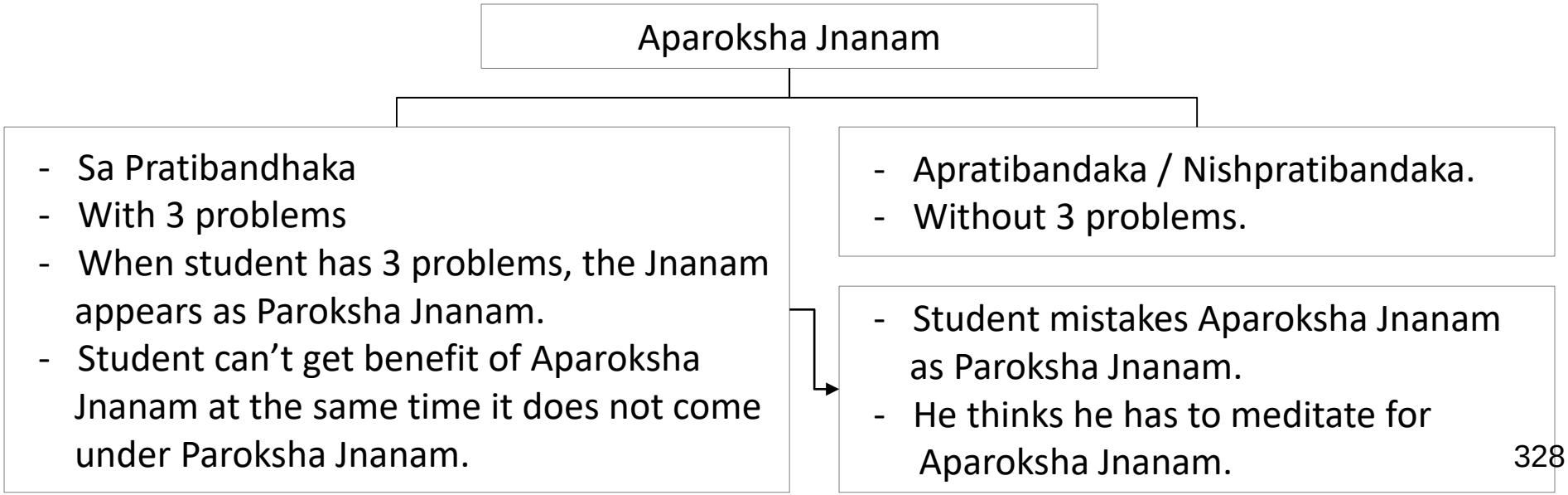
स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति। न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति। न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति। न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति। न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति। न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति। न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति। न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति। न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति। न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति। न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति। न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति। आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hoväca na vä are patyuù kämäya patiù priyo bhavaty
ätmanastu kämäya patiù priyo bhavati
na vä are jäyäyai kämäya jäyä priyä bhavaty
ätmanastu kämäya jäyä priyä bhavati
na vä are puträíäò kämäya puträù priyä bhavanty
ätmanastu kämäya puträù priyä bhavanti
na vä are vittasya kämäya vittaò priyaò bhavaty
ätmanastu kämäya vittaò priyaò bhavati
na vä are paàünäó kämäya paàavaù priyä bhavanti
ätmanastu kämäya paàavaù priyä bhavanti
na vä are brahmaíaù kämäya brahma priyaò bhavaty
ätmanastu kämäya brahma priyaò bhavati
na vä are kàatrasya kämäya kàatraò priyaò bhavaty
ätmanastu kämäya kàatraò priyaò bhavati
na vä are lokänäò kämäya lokäù priyä bhavanty
ätmanastu kämäya lokäù priyä bhavanti
na vä are devänäò kämäya deväù priyä bhavanty
ätmanastu kämäya deväù priyä bhavanti
na vä are vedänäó kämäya vedäù priyä bhavanty
ätmanastu kämäya vedäù priyä bhavanti
na vä are bhütänäò kämäya bhütäni priyäíi bhavanty
ätmanastu kämäya bhütäni priyäíi bhavanti
na vä are sarvasya kämäya sarvaò priyaò bhavaty
ätmanastu kämäya sarvaò priyaò bhavaty
ätmä vä are draáúavyaù àrotavyo mantavyo
nididhyäsitavyo maitreyy ätmani khalvare dýiáúe
àrute mate vijñäta idaó sarvaò viditaò ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

**Nishchala Dasa reply :**

- Tatu Asat, not true.
- Even after generation of Jnanam, 3 problems can coexist, Sravanam / Mananam / Nididhyasanam can still be relevant to remove obstacles.

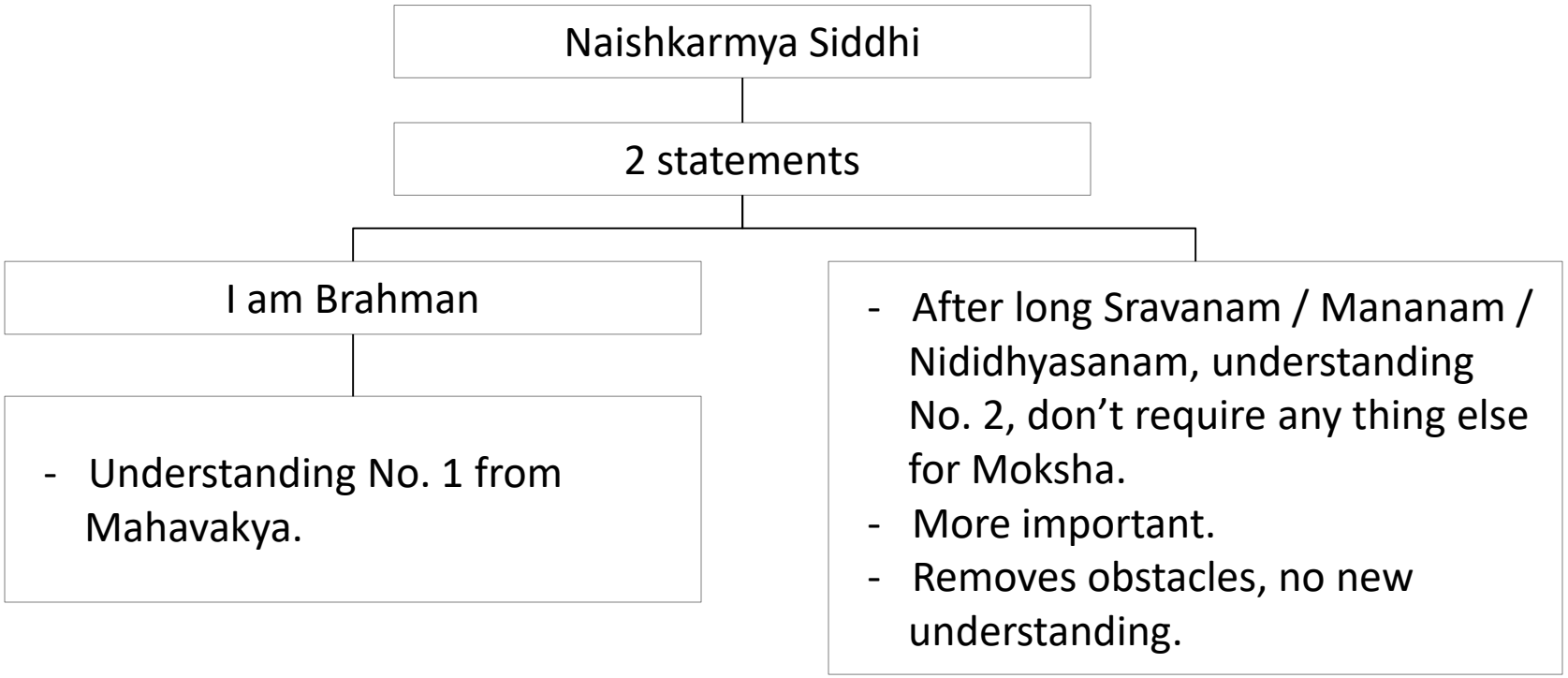

Aparoksha Jnanam
- Sa Pratibandhaka
- With 3 problems
- When student has 3 problems, the Jnanam appears as Paroksha Jnanam.
- Student can't get benefit of Aparoksha Jnanam at the same time it does not come under Paroksha Jnanam.
- Apratibandaka / Nishpratibandaka.
- Without 3 problems.
- Student mistakes Aparoksha Jnanam as Paroksha Jnanam.
- He thinks he has to meditate for Aparoksha Jnanam.

- When student continues Sravanam No. 1 – Mananam and Nididhyasanam after Mahavakya Jnanam, Pratibandas go away one day and his Jnanam gets converted to Nishpratibandaka Jnanam.
- He now understands that knowledge he always had was Aparoksha Jnanam which he mistook as Paroksha Jnanam.
- No new experience, Jnanam.
- Unobstructed knowledge helps one to convert Δ format into binary format.

| Vidyaranya Group | Nischala Dasa |
|---|---|
| - Kevala Mahavakyam gives Paroksha Jnanam. | - Kevala Mahavakyam gives Sapratibandaka Aparoksha Jnanam. |

- Sravanam No. 1, Mananam / Nididhyasanam does not generate Aparoksha Jnanam.
- It does not convert Paroksha Jnanam into Aparoksha Jnanam.
- Only removes Pratibanda.
- Knowledge I have is Aparoksha Jnanam from Mahavakyam.
- I don’t have to work separately for Aparoksha Jnanam and sit in meditation.

- I don't require separate, Sakshatkara, realisation, mystic experience.
- **Understanding is more than enough to claim I was, I am, I will be ever free.**


Naishkarmya Siddhi
2 statements
I am Brahman
- Understanding No. 1 from Mahavakya.
- After long Sravanam / Mananam / Nididhyasanam, understanding No. 2, don't require any thing else for Moksha.
- More important.
- Removes obstacles, no new understanding.

**Story :**

- Minister by name Bharchuhu Mentioned in Saankshepa Sharirakam.
- In vichara Sagara, 5th Chapter – Page 134 – 142, analysed.
- Because of Jealousy, other ministers wanted to finish him off.
- Conspired and sent him to forest to solve tribal problem.
- Minister solved problem but got trapped in the forest.

- Rumour was spread that minister has died and has become Ghost.
- King goes to forest for hunting and meets Bharchu and king became afraid and started running.

**Our Misconception :**

- We are Jiva running in Jagrat with misconception I am Jiva not a witness of my mind.

**King Misconception :**

- Bharuch is wandering Ghost not live minister.

| Pratyaksha Pramanam | Shastra Pramanam |
|---|---|
| - Reveal alive minister, spiritual student.<br>- Jnanam reveals Aparoksha minister but I have wrong notion, Dosha given by jealous minister.<br>- King does not have Aparoksha Jnanam as Aparoksha Jnanam.<br>- Aparoksha taken as Paroksham, Bharchu Ghost.<br>- Eyes – Nirdushta Pramanam not accepted. | - Reveal I am pure Chaitanyam not thoughts in my mind.<br>- Knowledge reveals Aparoksham but I have wrong notion of Jivatvam given by others.<br>- Shastra, Nirdushta Pramanam, not accepted.<br>- Aham Brahma Asmi fact.<br>- Aparoksha Jnanam of myself<br>- Student does not want to accept it as Aparoksha Jnanam. |

| Pratyaksha Pramanam | Shastra Pramanam |
|---|---|
| - King refuses to accept Bharchu as Bharchu.<br>- Enquiry required to remove misconception.<br>- No new Anubhava other than seeing through same eyes.<br>- Removing misconception is realisation. | - Says, I have no realisation.<br>- Mahavakya enquiry required to remove misconception.<br>- Other than understanding in class, no meditation required.<br>- Viparita Bhavana removal is realisation.<br>- No other realisation other than right understanding required.<br>- Didn't understand Aparoksha Jnanam as Aparoksham.<br>- Not registered Aham Brahma Asmi not because of lack of knowledge, or understanding, but because of misconceptions. |

- Pratibandaka Vartante, obstacles are there for his Sakalankam Jnanam, Sapratibandaka Jnanam with impurities,
- Neiva Phalaya Kalpate, Jnanam does not benefit.
- Have knowledge no benefit, no realisation.
- I think, wrongly that after some realisation in meditation, I will be liberated, postpone Moksha.

- Sravanam No. 1, Mananam, Nididhyasanam is meant to understand that there is no other realisation in meditation.

अत: प्रतिबन्धकीभूतदोषनिवृत्यर्थं तेन श्रवनादिकमवश्यमावर्तनीयम्।
यस्य तु पुनर्बुद्धौ महाभाग्यवशात् रागद्वेषादिकारणीभूतासंबावनादिदोषा:
नैव विध्यन्ते तस्य श्रवणादिवैयर्थ्यमिष्टमेव।

- Pratibanda Nivritti is solution.

Jnanam

- Kevala Mahavakya Jnanam gives Sapratibandaka Aparoksha Jnanam.
- Aparoksha Jnanam comes from Sravanam No. 3.

- Dosha Nivrityartham done through Sravanam / Mananam / Nididhyasanam.
- Obstacles gone, benefit derived.
- King enjoys Bharchus existence when obstacles gone.

- Without misconception, when king meets minister and takes Pratyaksha Jnanam as fact, he will embrace and be happy.

- Without 3 obstacles, when I hear Mahavakyam, I take it as Pramanam and then drop Raaga Dvesha in the intellect, can embrace Atma.
- By Sravanam drop interpretational problem, Mananam – logical problems, and by Nididhyasanam drop ego – Deha Abhimana.
- This comes by great Punyam, Mahabhagyashala, rare student.
- **Asambavana Dosha cause of powerful Raaga Dvesha, Neiva Vidyate.**
- Sravanam, Mananam, Nididhyasanam, Vedantic meditation, Samadhi, not required for all.
- Without going to Savikalpa, Nirvikalpa Samadhi, can accept Shastra revealing a fact.

एवंश्वज्ञानस्य साक्षात्कारणं महावाक्यमेव, न श्रवणादि।
श्रवणादि तु ज्ञानप्रतिबन्धकीभूतासंभावनादिदोषापनयनमात्रं कुर्यात्।
तावान्मात्रेण श्रवणाध्यपि ज्ञानसाधनमिति गौण्या वृत्योच्यते।
तथा विवेकादिचतुष्टयमपि श्रवणाध्युपकारकतया ज्ञानसाधनमित्येवोच्यते।
तथा च विवेकादिसाधनचतुष्टयसंपन्न एवाधिकारीति सिद्धम्।

- We don't say Samadhi, Sravanam redundant but are required only for Pratibandaka Nivritti.

- Vidyaranya says, its compulsory for realisation.

- **Jnanasya Sakshat Karanam Mahavakyam eva.**
- **Understanding Mahavakyam alone is direct cause for Moksha.**

- Sravanam no. 1, Mananam, Nididhyasanam, can't produce knowledge as they are not Pramanam.
- Meditation to remove habitual Jiva Bhava, I am father, boss, rich, learned, son… notions arising in the mind during Vyavahara.
- To get out of Δ format, Sravanam, Mananam, Nididhyasanam – useful.
- Dropping Δ format is aim of "Nididhyasanam".
- Sravanam, Mananam, Nididhyasanam – Dosha Apanayana Matram Kuryat.
- Remove Asambavana Dosha which makes Jnanam as Sapratipadaka Jnanam, and which does not help you to come to binary format.
- Apratipadaka Jnanam alone will help me to come to binary format.

**Revision 27 :**

**Topic 31 :**

**Conclusion of Topic :**

- **Mahavakyam alone generates Aparoksha Jnanam.**

- Sravanam No. 1, Mananam, Nididhyasanam, Upakramadhi Vichara contribute to knowledge by removing misconception but can't generate Jnanam.

**2 Examples :**

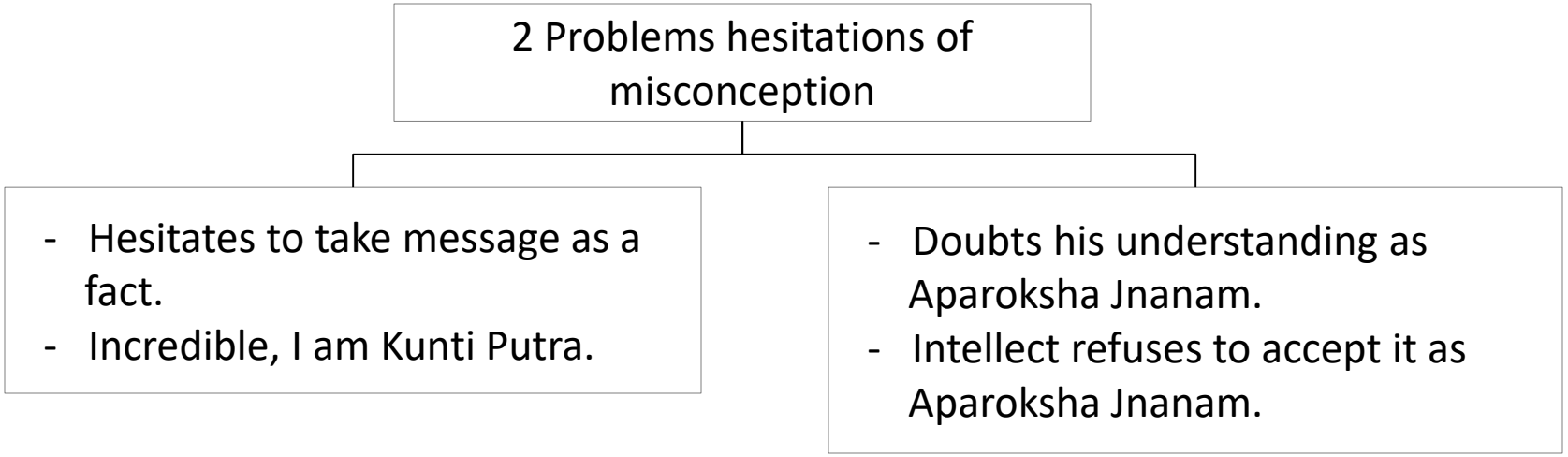
- Dashama and Bharchu Drishtanta.

**3rd Example :**

- More powerful, useful.

**Mahabharata :**

- Karna has misconception, he is Suta Putra, Charioteers son…


2 Problems hesitations of misconception
- Hesitates to take message as a fact.
- Incredible, I am Kunti Putra.
- Doubts his understanding as Aparoksha Jnanam.
- Intellect refuses to accept it as Aparoksha Jnanam.

- If 2 hesitations are there, even though Karna has Aparoksha Jnanam, he can't get benefit of Jnanam.
- To derive benefit, get rid of 2 hesitations.
- Kunti has to give long explanation.
- Kinti had Special boon from Surya Devata, can't declare to world, body put in box, found by charioteer.

- Story to remove hesitation.
- “You are my son” – is Aparoksha Jnanam, factual statement.
- Intellectual hesitation is to be removed by Sravanam / Mananam / Nididhyasanam, not validate message.
- What story does?
- Removes misconception from intellect – 2 fold hesitation.

I) Is message fact or not.

II) Is my understanding Aparoksha Jnanam or not.

- Then can claim I am Kunti Putra, no mystic experience.
- Status Karna claims and derives benefit.
- When Hesitation is there, no Phalam.

**Nishchala Dasa :**

- When student understands I am Brahman from Mahavakyam in class, Aparoksha Jnanam generated in the mind of student, valid, comes from Nirdushta Veda Pramana.
- I am Brahman, understood Mahavakyam.
- I have Aparoksha Jnanam.
- I have several strong powerful Misconceptions regarding myself.
- Therefore I say, I have understanding but lack experience of Brahman.

Teaching

- Not this is Brahman
- Pratyaksha Jnanam.

- That is Brahman
- Paroksham

- I am Brahman
- As I receive it is Aparoksha Jnanam.

- **We hesitate to accept understanding as Aparoksha Jnanam.**
- Why?
- Misconception.

2 fold hesitations

- Is my understanding called Sakshatkara.

**Truth :**

- Understanding is Sakshatkara.

- Is message a fact or not?
- How can I be Brahman?
- I am embodiment of Brama – confusions.

- Sravanam No. 3, Mananam, Nididhyasanam, Meditation, Samadhi not meant to generate Aparoksha Jnanam but to remove misconceptions.
- When misconceptions go, I wont hesitate to claim my understanding itself as Aproksha Jnanam, Sakshatkara.

- I will never have hesitation in accepting message as fact.
- Therefore, I am Nitya Mukta Brahman.
- I have Sakshatkara, fact comes as a result of Sravanam / Mananam / Nididhyasanam removing obstacles.
- When I accept this fact, I am ready to enter binary format.
- Entering binary format means not postponing Moksha for the future but claiming it here and now.

- **Nishchaladasa :**

  **Sravanam / Mananam / Nididhyasanam – does not generate Aparoksha Jnanam.**
- **Jnanam is generated only by Mahavakyam.**
- **Understanding Mahavakya is Sakshat Kara, not Sravanam No. 1, Mananam / Nididhyasanam.**

- Nishchala Dasa does not negates role of Sravanam, Mananam, Nididhyasanam.
- Nididhyasanam does not produce mystic experience, only removes habitual Jiva Bhava.
- Dosha Apanayanam Matram.
- Removes intellectual deficiency.
- Asambavana Dosha Trayam (Pramana, Prameya, Viparita Bavana Doshas).
- 3 Should be eliminated, otherwise I wont accept understanding as Sakshatkara, will say I have understanding, no Sakshatkara.

- Wait eternally for thought free, Turiya status to arrive.
- **What happens in Samadhi has nothing to do with Jnanam or its validity.**
- Understanding is Sakshtkara.
- For that understanding remove misconceptions.
- **Biggest misconception :**

  Meditation produces Aparoksha Sakshat Kara.
- Sravana Traya presented as means of knowledge because they have an indirect role.
- This status we give is only figurative – Gaunya Vrittiya.
- 4 fold qualifications – Viveka Chatushtayam are Jnana Sadhana, means of knowledge, figuratively.
- Sadhana Chatushtaya Sampatti removes intellectual obstacles, helps in Sravanam etc.

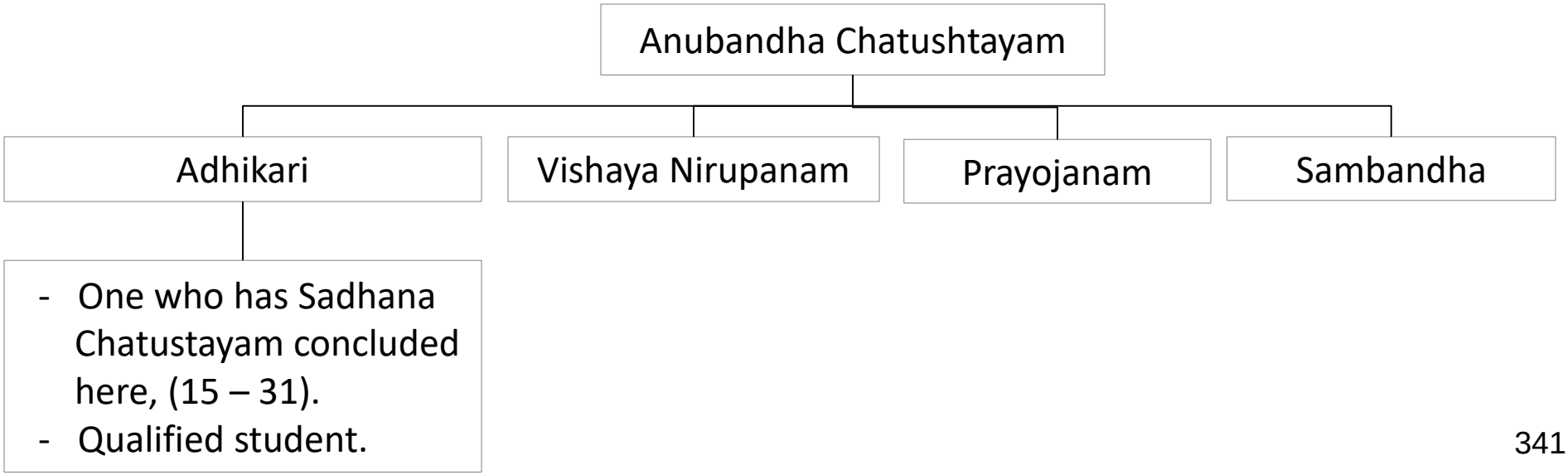
**Conclusion :**

- All eleven Sadhanas mentioned before are contributory Sadhakas to remove obstacles.
  - Yajnadhi Trayam (3)
  - Vivekadhichatushtayam (4).
  - Sravanadhi Trayam (3)
  - Independent Analysis of Jivatma, Paramatma (1).
- One who has 4 fold qualifications alone is Adhikari.
- Topic overs (15 – 31).

## Topic 32 : Vishaya Niroopanam विषयनिरूपणम्

(३२) विषयनिरूपणम्- अयं च ग्रन्थः जीवब्रह्मैक्यं प्रतिपादयति।
अतः प्रत्यक्परचितोरैक्यमेवास्य ग्रन्थस्य विषयः।
सर्वे वेदास्तमेवार्थं प्रतिपादयन्ति। इतोऽन्यथा द्वैतवादिनो
वेदविरुद्धर्थवादित्वाद्वेदबाह्याः शठाः=गूढविप्रियकारिणः=प्रत्यक्षं
स्तुतिकर्तारः परोक्षे चातिदूषकाः ॥

- Understanding Tat Tvam Asi is Ghettimelam, one minute affair but for this marriage one has to put lot of efforts.
- Jivatma / Paramatma Aikyam means understanding I am Brahman, Sakshatkara.



**Vishaya :**

- Analysis of subject matter of Vedanta Shastram and Vichara Sagara Grantha.
- Ayam cha Grantha, Jiva / Brahman – Pratipadayanti, reveals essential oneness of Jiva and Brahman.
- Superficially there is a difference which creates Samsara.
- To remove confusion caused by superficial difference, equation is required.
- Lack of knowledge of the equation makes life a burden.

**Chandogya Upanishad :**

| | |
|---|---|
| सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं<br>ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति<br>सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य<br>पारं तारयत्विति तं होवाच यद्वै किंचैतदध्यगीष्ठा<br>नामैवैतत् ॥ ७.१.३ ॥ | so'haṃ bhagavo mantravidevāsmi nātmavicchrutaṃ<br>hyeva me bhagavaddṛśebhyastarati śokamātmaviditi<br>so'haṃ bhagavaḥ śocāmi taṃ mā bhagavāñchokasya<br>pāraṃ tārayatviti taṃ hovāca yadvai kiṃcaitadadhyagīṣṭhā<br>nāmaivaitat \|\| 7.1.3 \|\| |

'True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow.' Sanatkumāra then said to Nārada, 'Everything you have learnt so far is just words'. [7 - 1 - 3]

## Brihadaranyaka Upanishad :

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः
प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु
कामाय वित्तं प्रियं भवति । न वा अरे ब्रहमणः कामाय ब्रहम
प्रियं भवति, आत्मनस्तु कामाय ब्रहम प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय
क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः
प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,
आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuḥ kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
ātmanastu kāmāya vittaṃ priyaṃ bhavati |
na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,
ātmanastu kāmāya brahma priyaṃ bhavati |
na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,
ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitavyo maitreyi, ātmano vā are darśanena
śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

**Taittriya Upanishad :**

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

**yada hyevaisa etasminnadrsye'nirukte'nilayane'bhayam**
**pratistham vindate, atha so'bhayam gato bhavati,**
**yada hyevaisa etasminnudaramantaram kurute,**
**atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,**
**tadapyesa sloko bhavati II 3 II**

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

- We become Samsari without knowledge of equation.

Equation required under special condition

- Evidently equal 8 = 8
- Equation not required.

- 2 things evidently different.
- 2 = 9
- Equation not possible.

- 5 + 3 = 9 – 1
- Pratyaksha reports different.
- Essentially 8, not visible.
- Equation revealed.

- If Jivatma and Paramatma evidently same or totally different, equation not required.
- Pratyaksha, Anumana, etc reveal difference.

- Atma not visible.

**Keno Upanishad :**

| | |
|---|---|
| न तत्र चक्षुर् गच्छति न वाग् गच्छति नो मनः<br>न विद्मो न विजानीमो यथैतदनुशिष्यात्<br>अन्यदेव तद् विदितादथो अविदितादधि<br>इति शुश्रुम पूर्वेषां ये नस्तद् व्याचचक्षिरे ॥ ३ ॥ | *Na tatra cakṣur gacchati na vāg gacchati no manaḥ*<br>*na vidmo na vijānimo yathaitad-anuśiṣyāt*<br>*Anyadeva tad viditād atho aviditādadhi*<br>*Iti śuśruma pūrveṣām ye nastad vyācacakṣire* |

They eye does not go there, nor speech, nor mind. We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us that. [I – 3]

- There is superficial difference with essential oneness.
- Therefore equation required.

**5th Vedanta Capsule :**

- By forgetting Jivatma is Brahman, I make life into a burden.
- By remembering, make life Maha blessing.
- Therefore Vedanta requires equation.

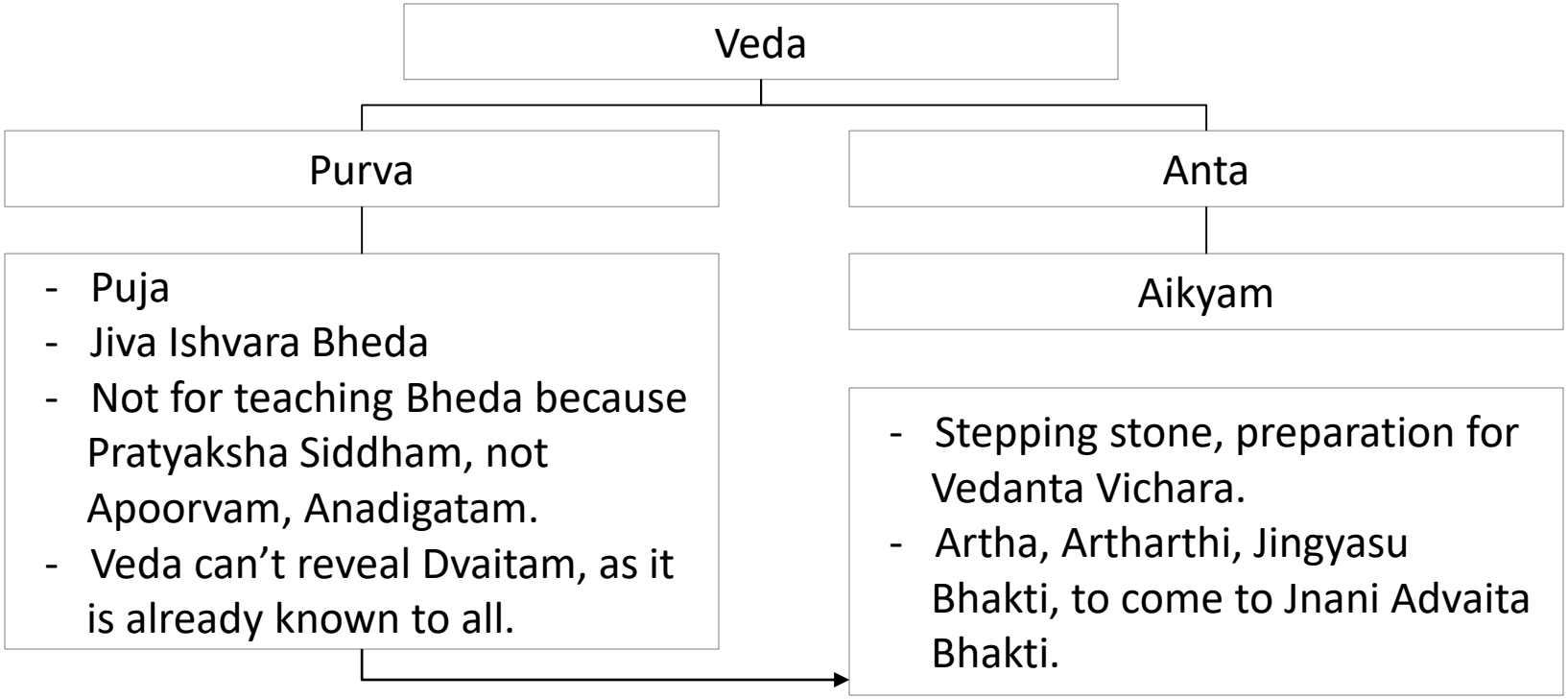
| Pratyak Chitu | = | Param Chit |
|---|---|---|
| Jivatma Chaitanyam | | Universal Consciousness |

- Both are one nondual consciousness.
- Not 2 separate things – not Dvaitam.

| Dvaitam | Visishta Advaitam | Advaitam |
|---|---|---|
| - Jivatma / Paramatma 2 separate things | - Part – whole<br>- Jiva part of Paramatma.<br>- He is fire, I am Spark | - Aikyam<br>- Jivatma = Paramatma. |

Dvaita Darshanam

- Sarva Veda Tan Eva Artham Pratipadayanti.
- Veda Purva and Vedanta talk of Advaitam only.


Veda
Purva
Anta
- Puja
- Jiva Ishvara Bheda
- Not for teaching Bheda because Pratyaksha Siddham, not Apoorvam, Anadigatam.
- Veda can't reveal Dvaitam, as it is already known to all.
Aikyam
- Stepping stone, preparation for Vedanta Vichara.
- Artha, Artharthi, Jingyasu Bhakti, to come to Jnani Advaita Bhakti.

**Katho Upanishad :**

| | |
|---|---|
| सर्वे वेदा यत्पदमामनन्ति तपाꣳसि सर्वाणि च यद्वदन्ति ।<br>यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदꣳ संग्रहेण ब्रवीम्योमित्येतत् ॥ १५ ॥ | Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti,<br>Yad icchanto brahma-caryam caranti tat te padam sangrahena bravimy-om-ity-etad II 15 II |

Yama said : The goal (word) which all the Veda-s delcare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacarin, that goal (word) I will briefly tell thee. It is Om." [I – II – 15]

**Itaha Anatha Dvaita Vadis :**

- Sankhya, Yoga, Veiseshika, Nyaya, Purva Mimamsa, Dvaitin, Visishta Advaitin, Veda Viruddhas.

**Katho Upanishad :**

| | |
|---|---|
| मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।<br>मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥ | **Manasai-vedam aptavyam, neha nanasti kincana,**<br>**Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II** |

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

**Mundak Upanishad :**

| | |
|---|---|
| ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।<br>अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥ | **Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena**<br>**adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II** |

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- Dvaitins are indirectly causing harm to society, Adamant, say Veda is wonderful but give wrong teaching.
- Once Advaitam is forgotten, student in Δ format, Jiva / Jagat / Ishvara format, Bhagawan can't help us.
- Bagawans role is Karma Phala Dhata in Δ format.
- Has to do justice to Sanchita, Agami, Prarabda Karma, gives repeated births.

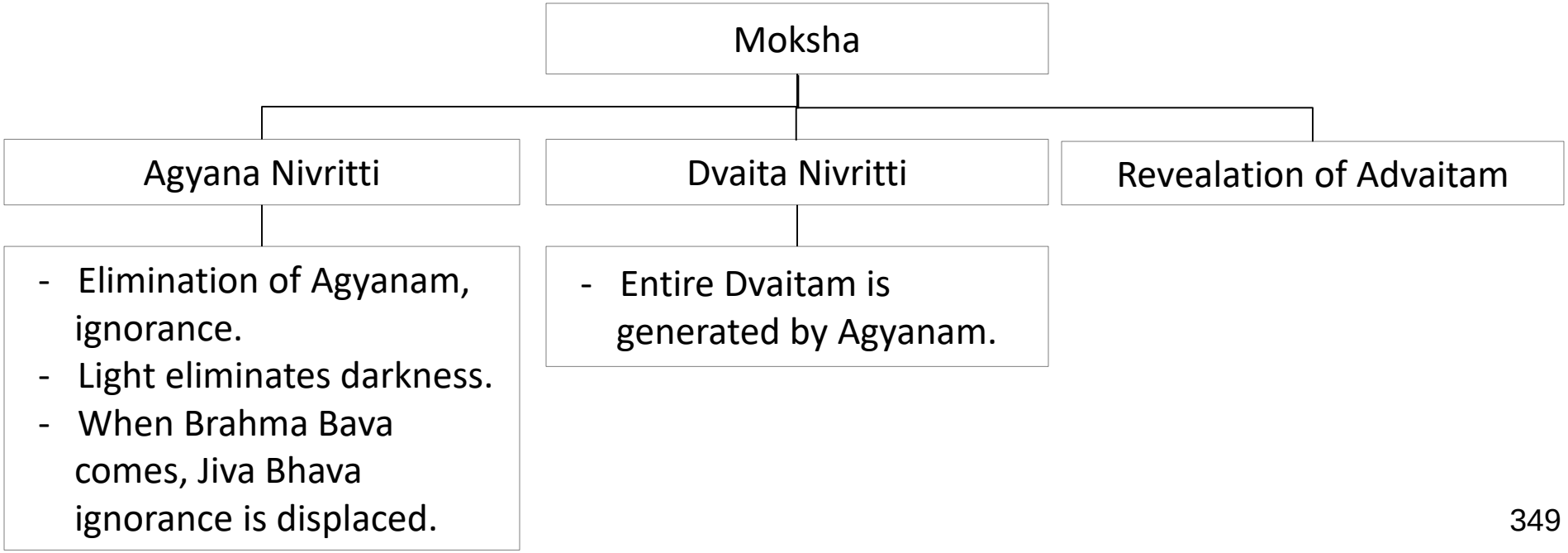
**Topics 33 – 38 : Prayojanam – 6 topics** (आ. ३३-३८) प्रयोजननिरूपणम् ।

**Topic 33 :** प्रयोजनलक्षणम्-

**Benefit of Jivatma – Paramatna Aikyam :**

(३३) प्रयोजनलक्षणम्--- सर्वप्रपञ्चकारणीभूताज्ञानं तत्कार्यदृश्यजातं सर्वं द्वैतं च जननमरणप्रबन्धरूपाखिलदु:खनिदानत्वान्महानर्थ इति श्रुतिस्मृतिपुराणेतिहासानुभवादिसकलप्रमाणसिद्धम्। ईदृशानर्थनिवृत्ति: परमानन्दावाप्तिश्च मोक्ष इतुच्यते। अयमेव मोक्षोऽस्य ग्रन्थस्य परमप्रयोजनम्।

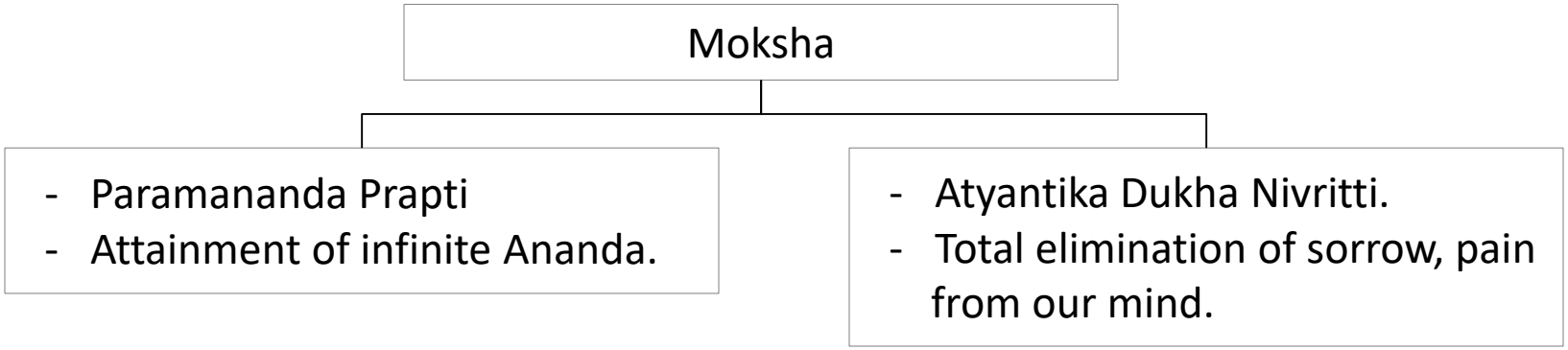
- What is nature of Prayojanam, benefit of Jivatma / Paramatma Aikya Jnanam.
- Benefit = Moksha.



| Nidra Shakti | Moola Avidya Shakti |
|---|---|
| - Generates Svapna Prapancha Dvaitam. | - Generates Jagrat Prapancha Dvaitam. |

**Revision :**

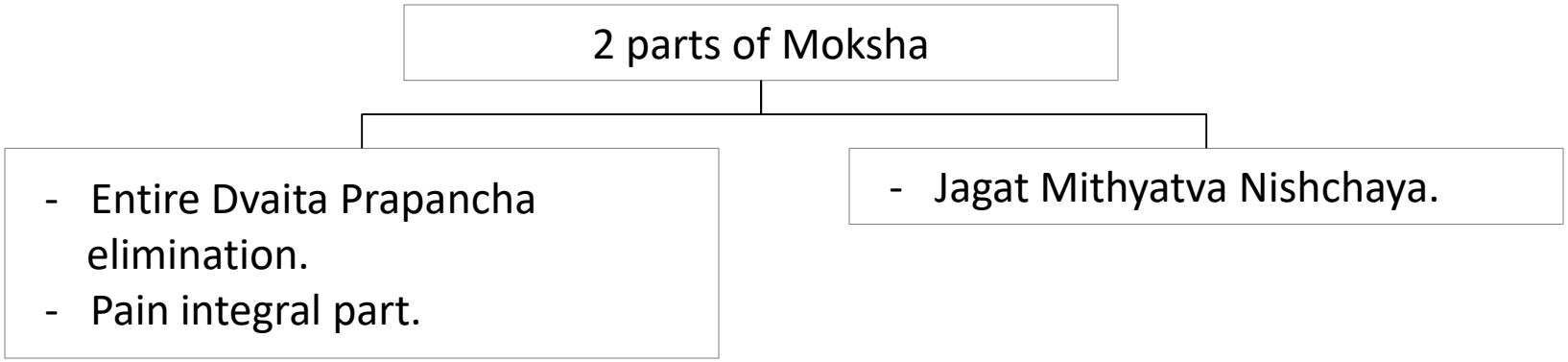
**Topic 33 : Prayojanam**


Moksha
- Paramananda Prapti
- Attainment of infinite Ananda.
- Atyantika Dukha Nivritti.
- Total elimination of sorrow, pain from our mind.

**Our Assumption :**

- Body, mind, family, government, country will all be there and selectively mind will exist with Ananda without sorrow.
- Selective emotional pain and pleasure… is expectation of student.
- Student feels he forgot to take Guarantee card from Guru and Shastra.
- After 25 years of student, there is no sign of Atyantika Sukham and Dukha Nivritti.
- Lot of Grief still happens in the mind.
- Mananam, Nididhyasanam, Samadhi are not enough.

- Student wonders why Vedanta doesn't work.
- Sraddha and Bhakti is there in Veda.
- Have intellectual knowledge but no enlightenment.
- Mind is not there enjoying Ananda without a trace of sorrow.
- There is misunderstanding of Vedantic definition of Atyantika Dukha Nivritti.
- Can't eliminate one part of world and retain other part.
- No coin possible only with obverse and no reverse.
- One side coin not possible.
- World, life is a package.
- Retaining world, only removing sorrow not possible, Vedanta can't do, only Frequency / Intensity / Response [FIR] reduction possible as by product.
- Meaning of Atyantika Dukha Nivritti in Vedanta :




- **Dukham = Entire Agyana + Agyana Karya Bhutam**
  **= Anartham.**

- **Agyanam = Moola Avidya and its product is Dvaita Prapancha including body, mind, emotional pain, sorrow.**
- Can't selectively remove physical pain alone from body.
- Can't eat Cheedai with body and not have tooth Ache!
- **Dukham in Veanta = Agyana Sahita Dvaita Prapancha**
  **= Anarthaha.**
- Atyantika Dukha Nivritti = Elimination of Dvaita Prapancha, not physical elimination but Mithyatva Nishchaya.
- Learn to accept world as a whole without selective elimination of certain part.
- Learn to live Balanced life, facing opposites of Mithya Dvaita Prapancha.
- **Mind enjoys Samatvam, balanced response to Mithya Prapancha = Atyantika Dukha Nivritti.**
- Similarly Atayantika Sukha Prapti, understand properly.
- It is not permanently experiencing pleasure.
- Experiential pleasure arrives, hence must depart.
- **Atyantika Sukha Prapti not experiential, but claiming Atma Svarupam.**
- Mind can't Avoid different emotional conditions.
- After claiming Atyantika Sukham at mind level, have to accept Varieties of emotions.
- Should not be avoided.

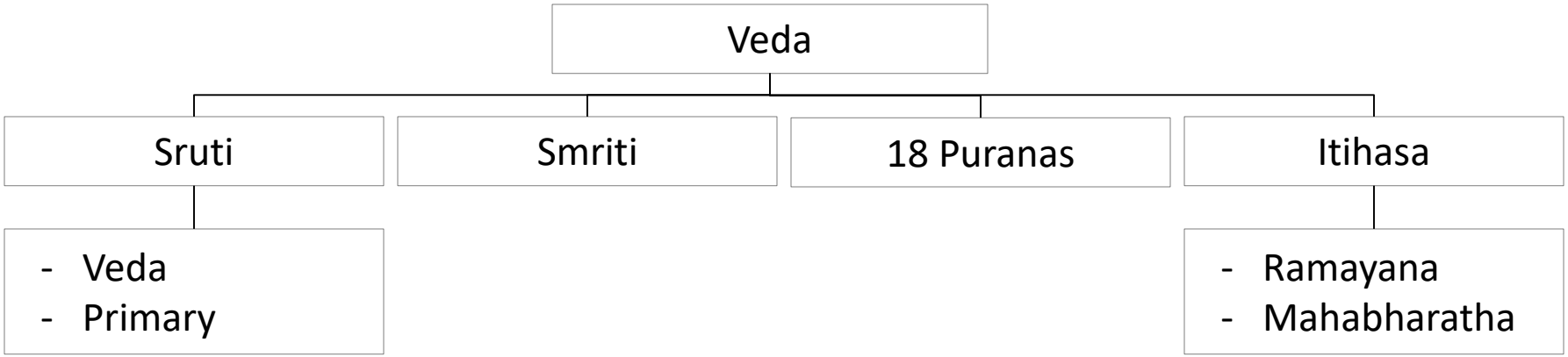
- Jnani must give proper response to situations outside.
- Mind must be capable to face variety of emotions.
- **Atyantika Dukha Nivritti is Dvaita Prapancha Mithyatva Nishchaya.**
- Accommodate pairs of opposites as integral part of life.
- Atyantika Ananda Prapti is understanding Ananda Atma Brahma Putcham Pratishta.
- Vedanta benefits by Frequency / Intensity / Response [FIR] reductions in emotional pains.

**Define Properly :**

- **Sarva Papancha Karanai Buta Agyanam is Moola Avidya not ignorance in the mind but cause of mind itself.**
- **Moola Avidya existed before mind was born, not located in the mind but cause of the mind.**
- Naishkarmya Siddhi – Chapter 3 – Introduction – discusses Moola Avidya elaborately, its called Maya.
- **What type of Maya?**
- **Sarva Prapancha Karanai Buta, cause of Srishti, Sthithi, Laya, eternal process.**
- **Maya can be falsified but never eliminated.**
- Vyavaharically Maya = Anaadi, Anantham.
- **Maya is Sarva Prapancha Karani Butam, Material Cause of Entire universe, entire Dvaita Prapancha.**
- Agyana = Sarva Dvaitam.

- World capable of pleasure and pain, 2 sides of creation.
- Can't selectively separate sorrow component.
- Body has arrival and departure, generation, degeneration.
- **Arrival of Body falsified by departure.**
- Nature of mind doesnot count blessings, pleasures of life.
- Mind only retains impressions of what it is lacking.
- We have equal Joy and sorrow.
- **Don't count Joy because it is our nature, nature, don't register.**
- Pain not our nature, we register intensely.
- Janana Marana Prabandha rupa Akhila Dukha Nidhanatvat.
- **World includes pain in the form of opposite experiences.**
- Sorrow = Resistance to fact that it is natural part of world.
- **Trying to remove what can't be removed is sorrow, is Samsara.**
- Prabhanda Rupa Akhila Dukham = Pravaha, flow of problems, continuous non stop complaints.
- Nidhanatvat means cause.
- Dvaita Prapancha is cause of complaint because it includes pairs of opposites.
- Maha Anartaha, cause of Samsara.
- We look at it as real and try to separate sorrow part selectively which causes Samsara.

- Maha Anartaha, not Mahan Arthaha.
- Dvaita Prapancha not a problem, misunderstood Dvaita Prapancha is a problem.
- Must understand, Dvaita Prapancha will have problems.




- Anubhava, our own experience.
- All talk of problems in Dvaitam.
- As we grow older, we want to control more number of factors (because family has expanded) but number of factors we can't control increases.
- Sense of helplessness increases, leads to frustration, anger, depression.
- When we see helplessness at family, business, government levels and then look at life itself, it is a burden.
- Upto 50 years life is a Joy, blessing, then life a burden, Samsara.
- Prayer, take me quietly, smoothly, should never come back.
- **Know your real nature, learn Aham Satyam, Dvaita Prapancha, pairs of opposites is Mithya.**

- This understanding gives me Acceptance of pairs of opposites when they march pass in life. (Like president taking salute on Independence day).

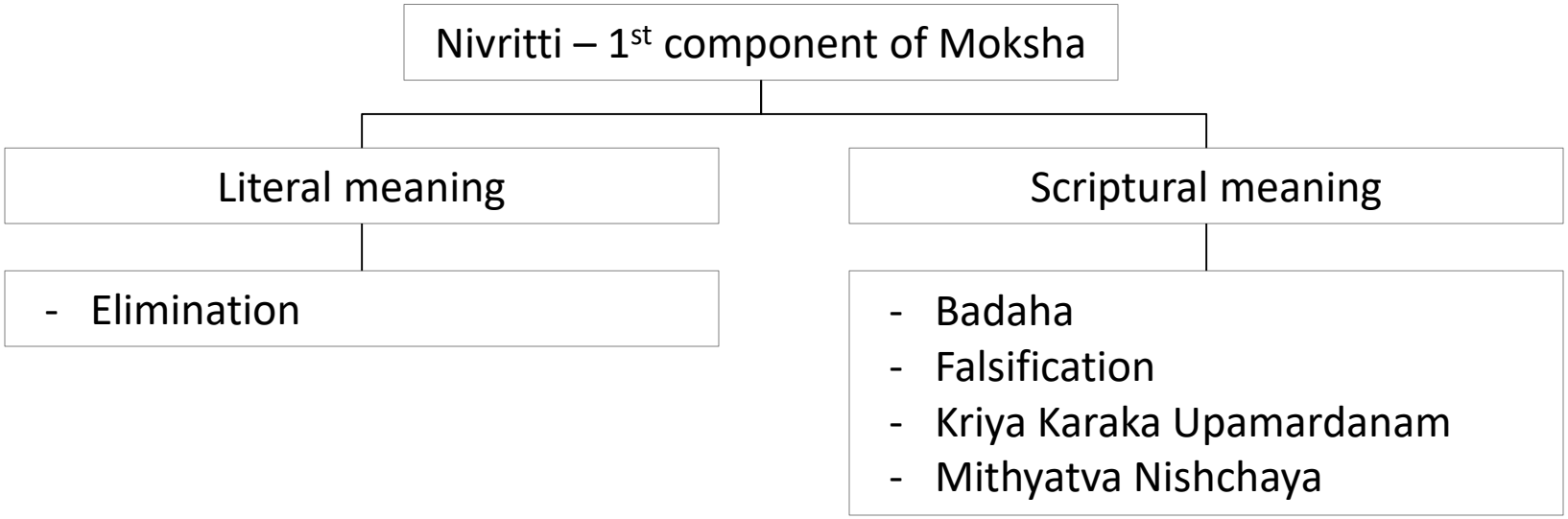
**Mundak Upanishad :**

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham II 12 II

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Elimination of Anartha (sorrow) not from mind but which is in the form of Agyanam and Dvaita Prapancha, called Nivritti.



- **When Agyanam and Dvaita Prapancha is negated, don't conclude nothing is left behind, Shunyam. (Body, mind, family, world, Bhagavan gone.**
- **When everything experienced Apara Prakrti is gone, eliminated, I, experiencer Para Prakrti, Brahman continue as the Adhishtanam.**

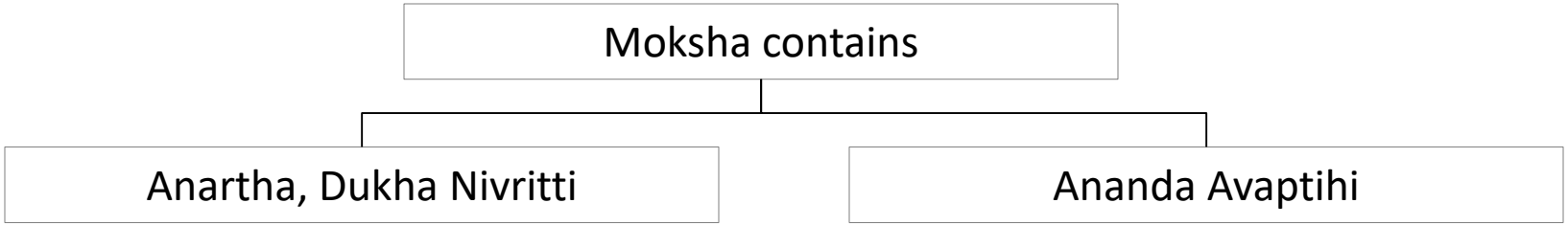
- Adhishtanam is beyond pairs of opposites.

**Katho Upanishad :**

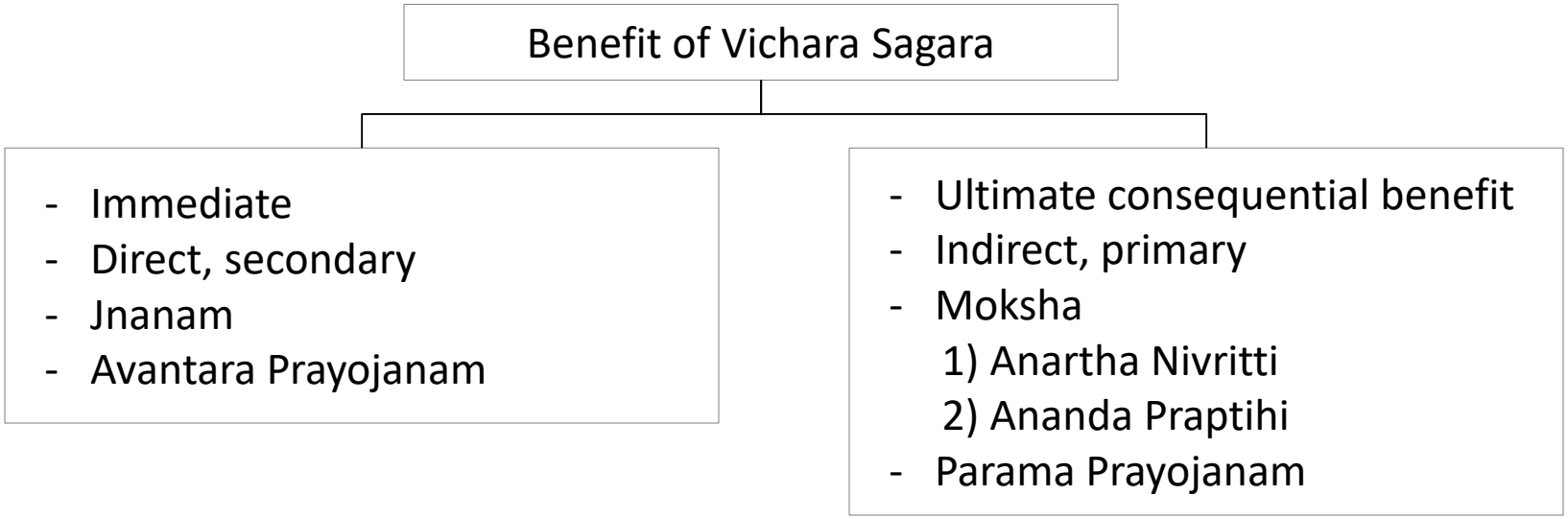
| | |
|---|---|
| अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।<br>अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥ | Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,<br>Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada II 14 II |

Naciketas said : "That which thou seest as other than virtue and vice – as right and 'unright', as other than cause and effect, as other than the past and future – tell me that." [I – II – 14]

- Katho Upanishad central question based on Dvaita Prapancha on which whole Upanishad answer of Yamadharma Raja is based.
- **Adhishtanam I is beyond pairs of opposites.**
- What is its nature?
- "Sat Chit Ananda".
- **Claiming Ananda Svarupa Atma is Ananda Praptihi, 2nd component of Moksha.**
- **Parama Ananda Avaptishcha, not attaining bliss at particular time, which will go, but it is claiming my nature as Nitya Ananda, which is Moksha.**




- Is Asya Granthasya Parama Prayojanam, ultimate benefit of Vichara Sagara.




- If 2 benefits are there, what is main benefit, primary benefit?

**Reason :**

- Every human being loves Ananda naturally, dislikes Dukham naturally.
- Aim in life : Only Ananda Praptihi.
- Other Goals : Not wanted for their own sake.

## Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति। न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति। न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति। न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति। न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति। न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति। न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति। न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति। न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति। न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति। न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति। न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति। आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hoväca na vä are patyuù kämäya patiù priyo bhavaty
ätmanastu kämäya patiù priyo bhavati
na vä are jäyäyai kämäya jäyä priyä bhavaty
ätmanastu kämäya jäyä priyä bhavati
na vä are puträíäò kämäya puträù priyä bhavanty
ätmanastu kämäya puträù priyä bhavanti
na vä are vittasya kämäya vittaò priyaò bhavaty
ätmanastu kämäya vittaò priyaò bhavati
na vä are paàünäó kämäya paàavaù priyä bhavanti
ätmanastu kämäya paàavaù priyä bhavanti
na vä are brahmaíaù kämäya brahma priyaò bhavaty
ätmanastu kämäya brahma priyaò bhavati
na vä are kàatrasya kämäya kàatraò priyaò bhavaty
ätmanastu kämäya kàatraò priyaò bhavati
na vä are lokänäò kämäya lokäù priyä bhavanty
ätmanastu kämäya lokäù priyä bhavanti
na vä are devänäò kämäya deväù priyä bhavanty
ätmanastu kämäya deväù priyä bhavanti
na vä are vedänäó kämäya vedäù priyä bhavanty
ätmanastu kämäya vedäù priyä bhavanti
na vä are bhütänäò kämäya bhütäni priyäíi bhavanty
ätmanastu kämäya bhütäni priyäíi bhavanti
na vä are sarvasya kämäya sarvaò priyaò bhavaty
ätmanastu kämäya sarvaò priyaò bhavaty
ätmä vä are draáúavyaù àrotavyo mantavyo
nididhyäsitavyo maitreyy ätmani khalvare dýiáúe
àrute mate vijñäta idaó sarvaò viditaò ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

**Yajnavalkya :**

- You don't love me for my sake.
- What you love is happiness.
- You will continue to love me as long as I am source of happiness.
- If Bed ridden, will do as duty but what will be Prayer?
- Take him without giving too much trouble, give me relief.
- This is unexpressed truth.
- This is choiceless.
- Every human wants Ananda, dislikes Dukham.

| Jnanam | Moksha |
|---|---|
| - Gives Avantara Prajoyanam | - Gives Mukhya Prayojanam |

- Nobody loves Vichara Sagara Jnanam, Guru, even Bhagawan for their own sake but because they gain happiness there, that is Parama Prayojanam, ultimate benefit.
- Nobody wants Punya, Dharma, Artha, Kama for their sake but for the sake of happiness, Parama Purushartha, Moksha, Ananda Prapti.
- If body or mind serves us, then will love body or mind but if they cause pain, we want to get rid of boy or silence the mind.
- Go to sleep, meet friend, smoke, liquor.

- Therefore Moksha gives Parama Prayojanam, Jnanam gives Avantara Prayojanam.
- Why I love knowledge?
- Because it gives me Ananda which is love.
- Purushasya Yad Vishaye Utkata Kutaha Tad eva Parama Prayojanam.

ज्ञानं त्ववान्तरप्रयोजनम्। पुरुषस्य यद्विषये उत्कटेच्छा जायते तदेव तस्य परमं प्रयोजनं पुरुषार्थ इति चोच्यते।

ईदृशानर्थनिवृत्तिः परमानन्दावाप्तिश्च मोक्ष इतुच्यते।

- Elimination of the Anartha which is in the form of Agnyanam and Dvaita Prapancha is Nivrutti = Upamardanam
  = Baada
  = Mithyatva Nishchaya
- Parama Prayojanam is that which person loves unconditionally.
- For human being, whenever object is there in which highest unconditional love is there, that is Parama Prayojanam, ultimate benefit.
- Nobody wants Punya, Dharma, Artha, Kama for their sake but for the sake of happiness, Parama Purushartha, Moksha, Ananda Prapti.

सकल जनानां च दु:खनिवृत्तौ सुखावाप्तौ चेदृशीच्छा संजायते।
पूर्वोक्तानर्थद्वैताभावोपलक्षितपरमानन्दचिदेव मोक्षस्वरूपम्।
अत एव मोक्ष: परमप्रयोजनं, न ज्ञानम्। दु:खनिवृत्तावानन्दावाप्तौ च ज्ञानस्य हेतुत्वात्, तस्य दु:खनिवृत्यानन्दरूपत्वाभावाश्च ज्ञानमवान्तरप्रयोजनम्। परमप्रयोजनावाप्तौयत् द्वारीभवति तदवान्तरप्रयोजनम्। यथा कदलीफलप्राप्तौ तत्पत्रपुष्पादि।
एतादृशवेदान्तग्रन्थजनितज्ञानद्वारा मुक्तिरूपपरमप्रयोजनफलप्राप्तौ ज्ञानमवान्तरप्रयोजनं भवति।

- Everyone unconditionally loves only happiness.
- Inflict pain on themselves (Sadists) also because they get happiness.
- Bagawan also wants happiness.
- Parama Prayojanam is called Purushartaha.
- In Vedanta only one Purushartha.
- Punyam loved for the sake of Ananda.

**Gita :**

मनुष्याणां सहस्रेषु
कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां
कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥

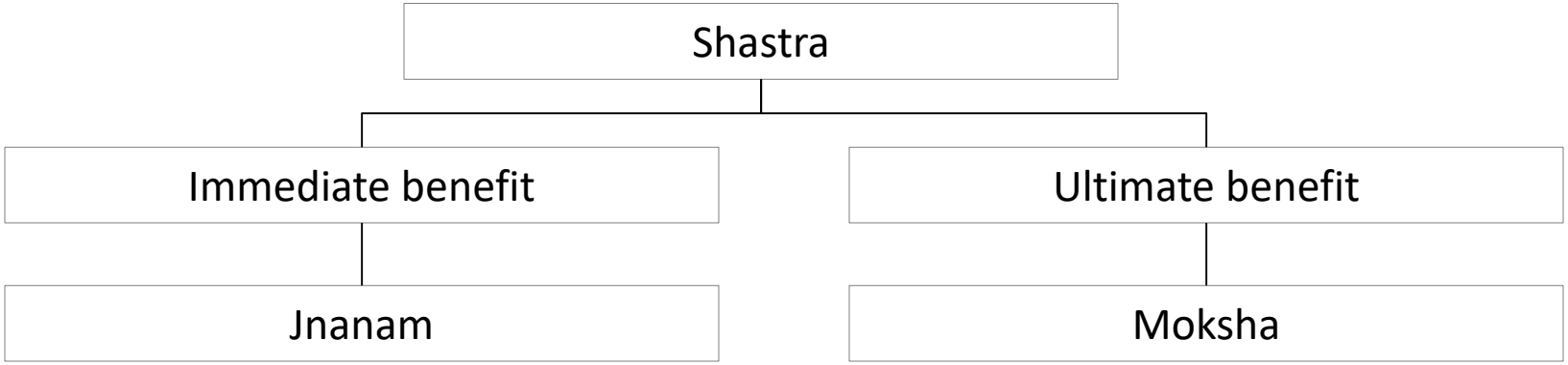
manuṣyāṇāṃ sahasrēṣu
kaścidyatati siddhayē |
yatatām api siddhānāṃ
kaścinmāṃ vētti tattvataḥ||7-3|

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

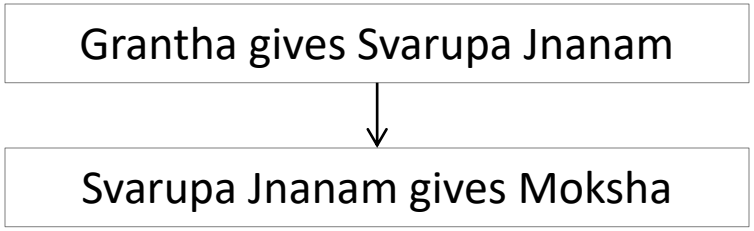
- Freedom from Dvaita Prapancha alongwith sorrow is sought.
- Sorrow is integral part of Dvaita Prapancha.
- Dukha Nivritti and discovery of Paramananda Svarupa called Moksha is Parama Purushartha of everyone.
- Everyone in search of moksha only.
- Bhakta in Puranas wants to go to Vaikunta for Moksha only, for Ananda Prapti.

**Revision (24) :**

**Topic 33 :**




- Prama Janakam Pramanam.
- **Any Pramanam can produce only Prama, Jnanam and nothing else.**
- Jnanam gives benefit of Moksha.

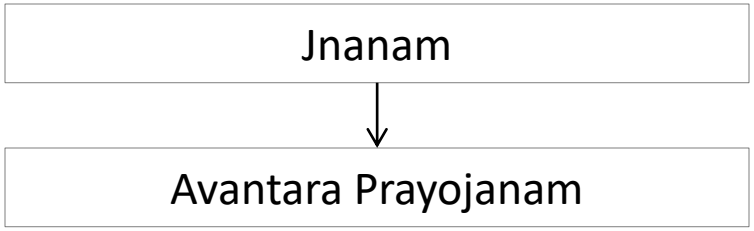



I) Grantha gives only Jnanam directly and Moksha indirectly.

II) What is primary Prayojanam – Jnanam or Moksha?

| Direct Prayojanam | Indirect Prayojanam |
|---|---|
| Jnanam | Moksha |

- Value of Jnanam – primary or secondary?
- For Shastra Moksha is Parama Prayojanam.




**Logic :**

- Moksha alone is Ananda Prapti and Dukha Nivritti.
- Every human has natural love for Ananda Prapti and Dukha Nivritti.
- Nobody loves knowledge.

## Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति। न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति। न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति। न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति। न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति। न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति। न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति। न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति। न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति। न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति। न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति। न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति। आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hoväca na vä are patyuù kämäya patiù priyo bhavaty
ätmanastu kämäya patiù priyo bhavati
na vä are jäyäyai kämäya jäyä priyä bhavaty
ätmanastu kämäya jäyä priyä bhavati
na vä are puträíäò kämäya puträù priyä bhavanty
ätmanastu kämäya puträù priyä bhavanti
na vä are vittasya kämäya vittaò priyaò bhavaty
ätmanastu kämäya vittaò priyaò bhavati
na vä are paàünäó kämäya paàavaù priyä bhavanti
ätmanastu kämäya paàavaù priyä bhavanti
na vä are brahmaíaù kämäya brahma priyaò bhavaty
ätmanastu kämäya brahma priyaò bhavati
na vä are kàatrasya kämäya kàatraò priyaò bhavaty
ätmanastu kämäya kàatraò priyaò bhavati
na vä are lokänäò kämäya lokäù priyä bhavanty
ätmanastu kämäya lokäù priyä bhavanti
na vä are devänäò kämäya deväù priyä bhavanty
ätmanastu kämäya deväù priyä bhavanti
na vä are vedänäó kämäya vedäù priyä bhavanty
ätmanastu kämäya vedäù priyä bhavanti
na vä are bhütänäò kämäya bhütäni priyäíi bhavanty
ätmanastu kämäya bhütäni priyäíi bhavanti
na vä are sarvasya kämäya sarvaò priyaò bhavaty
ätmanastu kämäya sarvaò priyaò bhavaty
ätmä vä are draáúavyaù àrotavyo mantavyo
nididhyäsitavyo maitreyy ätmani khalvare dýiáúe
àrute mate vijñäta idaó sarvaò viditaò ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

- Nobody loves Brahma Jnanam.
- Everyone unconditionally loves Ananda.
- Moksha = Parama Ananda Prapti and Dukha Nivritti.
- Moksha Primarily loved by all.
- Therefore Moksha deserves Parama Prayojanam status.

**III) Why Jnanam gets Avantara Prayojanam status?**

- Because it is means of getting Parama Prayojanam.
- Therefore, figuratively called Prayojanam
- To indicate it is not Parama Prayojanam, we add adjective avantara Prayojanam.
- Definition of Avantara Prayojanam.
- Means to get Parama Prayojanam, deserves status of Avantara Prayojanam.

IV) Conditional love is no love, secret of Vedanta.

- I love you because you give me happiness, peace of mind where my Ananda gets reflected.
- If painful, will stop loving you.
- **This is Vedantic truth, nobody loves Anybody.**

**Ataha Eva Moksha Prayojanam :**

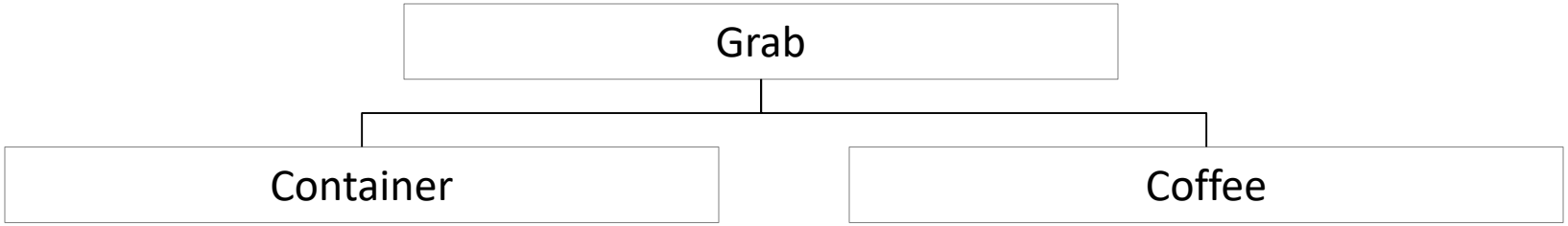
- Therefore only Moksha alone deserves to be called Supreme goal.
- Jnanam does not deserve status of goal.

दुःखनिवृत्तावानन्दावाप्तौ च ज्ञानस्य हेतुत्वात्,
तस्य दुःखनिवृत्यानन्दरूपत्वाभावाच्च ज्ञानमवान्तरप्रयोजनम्।

- **Jnanam is not of the nature of Dukha Nivritti.**
- **Moksha is of nature of Dukha Nivritti.**
- Jnanam Ananda Rupa Abavataha.
- **Jnanam is not of the nature of Ananda.**
- **What is of the nature of Ananda? Moksha is of the nature of Ananda.**
- Therefore, Jnanam is Avantara Prayojanam eva – only non-primary benefit, only gives secondary benefit – means to moksha, not Moksha.
- Why Jnanam is Prayojanam?
- Tasya Jnanasya Hetutvat.
- Jnanam not Ananda.
- Jnanam is means for Ananda, in elimination of Dukham and attainment of Ananda.
- Subtle difference between means and end.

| Jnanam | End |
|---|---|
| - Means<br>- Cup, container<br>- Without container coffee can't be transferred<br>- Avantara Prayojanam | - Moksha coffee<br>- Parama Prayojanam |

- I grab desperately, 2 things :




- I am in need of only coffee but can't get it without container.
- I am in need of Moksha but can't get it without Shastra Jnanam cup.
- Container Dvari Bavati serves as means of serving, coffee.
- What is proof container is Avantara Prayojanam.
- Once coffee is consumed, I don't run with empty container.
- Container disposed.
- Once Atma Ananda is attained, Jnanam not relevant for Mukta Purusha.

**Nirvana Shatkam :**

न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhur Na Mitram Gurur Naiva Shishyah
Chidananda Rupa Shivoham Shivoham

I have no fear of death, nor (have I) any distinction of caste. I have neither father, nor mother nor (even) birth, no relation, nor friend. For me there is no Guru and no disciple. I am pure Knowledge and Bliss, I am all auspiciousness, I am Siva. [Verse 5]

**Maneesha Panchakam :**

यात्सौख्याम्बुधिलेश्लेशत इमे श्कद्यो निव्रुता
याच्चित्ते नितरां प्रशान्त्कालने लब्ध्वा मुनिनिर्व्रुतः ।
यस्मिन्नित्यासुखाम्बुधाऊ गलित्धिब्रह्मैव न ब्रह्मविद
यः कश्सित्सा सुरेंद्रव्न्दित्प्दो नूनं मनीषा मम ॥ ५ ॥

yat saukhyambhudhileshaleshata ime shakradayo nirvritah
yaccitte nitaram prashantakalane labdhva munirnirvritah |
yasmin nityasukhambudhau galitadhirbrahmaiva na brahmavit
yah kashcit sa surendravanditapado nunam manisha mama ||5||

During its moments of utter quiet, a yogi's mind gains that Ocean of Bliss, a tiny droplet from which is sufficient to make Indra and others feel contented and happy. Such a one who has dissolved his individual intellect in this eternal Ocean of Bliss, is verily Brahman, not a mere Knower of Brahman – That rare one, whose feet are worshipped even by the very King of Gods indeed, he alone is my Guru; this is my firm conviction. [Verse 5]

- After claiming Mukta status, Jnani not interested even in Jnani status, does not throw Jnanam and welcomes Ajnanam.
- Jnani status continues even though not relevant for him.
- Others glorify him, Jnani not enamoured of Jnani status.
- Aham Nitya Mukta Brahma.

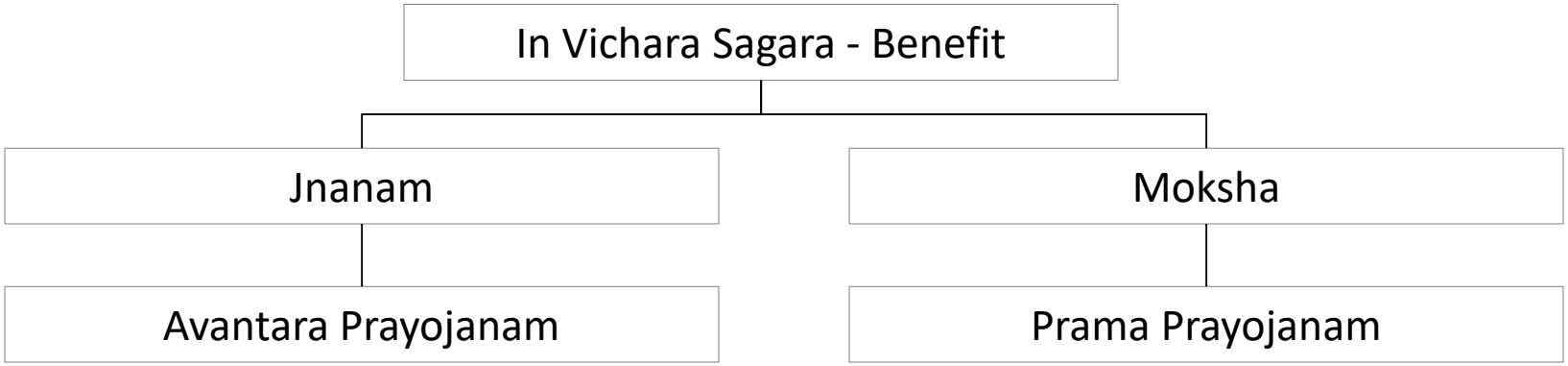
| Jnanam | Moksha |
|---|---|
| - Cup<br>- Avantara Prayojanam | - Coffee |

- Parama Prayojana Avaptou…
- Yati Dvari Bavati… Jnanam cup serves as means….

| Sophadika Prema | Nirupadhika Prema |
|---|---|
| Jnanam | Moksha |

**Example :**

- Kadaliphalam, Banana Fruit.
- Seed, plant, stem are means until fruit is attained.
- Thereafter, not relevant.




- This is 3rd Anubandha – Sambandaha.
- Jnana Dvara, Avantara Prayojana Dvara supreme goal Moksha is attained.
- Every Vedantic student looking for something after Jnanam.
- Some students remain as Sadhaka after 100 books study.

- I am Siddha Brahman.
- Binary format accepted.
- Scholarship, 100 books, number of classes not important.
- Binary format important.

| Purva Pakshi | Nishchaladasa |
|---|---|
| 2 Objections | 2 Answers |

4 topics – 34, 35, 36, 37.